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# HALASI

## A STUDY

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## CERTIFICATE

*This is to certify that the thesis entitled **HALASI – A STUDY** submitted by **Mrs. Smita P Surebankar** for the award of the degree of Doctor of Philosophy in Ancient Indian History and Epigraphy, Karnatak University, Dharwad is based on fieldwork and study of earlier published and unpublished works. It represents her original work, which was carried out by her under my guidance and supervision. The thesis or part thereof has not been previously submitted for any other degree of any University.*

Date: 23.8.01


  
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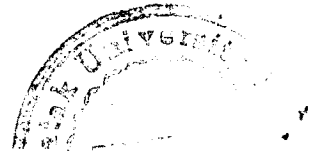
## DECLARATION

*I hereby declare that this thesis entitled **HALASI – A STUDY** has been prepared by me under the guidance of Dr. H.R. Raghunath Bhat, Director, Kannada Research Institute, Karnatak University, Dharwad for the degree of Doctor of Philosophy in Ancient Indian History and Epigraphy of Karnatak University, Dharwad. It is based on the fieldwork and study of earlier published and unpublished works.*

*I also declare that this thesis or part thereof has not been previously submitted for any other degree of any University.*

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**Smita P. Surebankar**

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## ABBREVIATIONS

BG	<i>Bombay Gazetteer</i>
BKI	<i>Bombay Karnataka Inscriptions</i>
CKI	<i>Corpus of Kadamba Inscriptions</i>
EC	<i>Epigraphia Carnatica</i>
EHD	<i>Early History of Deccan</i>
EI	<i>Epigraphia Indica</i>
HDS	<i>History of Dharmasāstra</i>
IA	<i>Indian Antiquary</i>
IDT	<i>Inscriptions of Dharwad Taluk</i>
INKKS	<i>Inscriptions of North Karnataka and Kolhapur State</i>
JBBRAS	<i>Journal of Bombay Branch of Royal Asiatic Society</i>
JESI	<i>Journal of Epigraphical Society of India</i>
JIH	<i>Journal of Indian History</i>
KI	<i>Karnataka Inscriptions</i>
KK	<i>Kadamba Kula</i>
KSSA	<i>Kannada Śāsanagaḷa Sāṃskritika Adhyayana</i>
MAR	<i>Mysore Archaeological Reports</i>
QJMS	<i>Quarterly Journal of Mythic Society</i>
SII	<i>South Indian Inscriptions</i>

## SYSTEM OF TRANSLITERATION

अ	आ	ā
इ	ई	ī
उ	ऊ	ū
ऋ	ॠ	ṛi
ए	ऐ	ē
ओ	औ	ō
ङ	ज	ñ
च	छ	ch
ज	झ	chh
झ	ञ	ñ
ट	ठ	ṭ
ड	ढ	ṭha
ण	त	ṭ
प	थ	ṭha
फ	द	ḍ
ब	ध	ḍh
भ	न	ṇ
म	श	ś
	ष	ṣ
	ळ	ḷ

anusvāra = m      visarga = ḥ

## CHAPTER I

### INTRODUCTION

Moving frontiers of history gave emphasis not only to empires and emperors but also for the presentation in chronological order of successive developments in the means and relations of production. Since history includes all activities of man, it should look beyond government to people, beyond laws to legends, beyond religion to folklore and arts. It deals with every phenomenon intellectual political, social, philosophical, material or emotional relating to man in society. This changing scope of history has provided new dimensions to historical research. This resulted in the preparation of blue print in history to conquer and colonise the new green pastures and virgin lands.

The most valuable offshoot of the nationalist school of historiography is the growth of interest in regional history. Study of regional histories of smaller geographical areas has become more common. This is a useful departure because it corrects the tendency to generalise about the entire Indian subcontinent. It leads to the discovery of new source material in local archives and to great archaeological excavations in the region. The results of these studies fill not only many lacunae in historical knowledge of early period but also act as a corrective to some of the earlier generalisations in history. It also leads to the recognition of the

fact that an area as large as the Indian sub-continent will show evidences of regional variations in the cultural pattern and reveal that historical changes need not be identical nor occur simultaneously.

During the post independence era Indian history is viewed with new perspective with micro and macro level studies receiving special impetus. Keeping pace with trend and to fill the lacunae in Karnataka history the topic HALASI- A STUDY has been chosen for the present study. Though there is no dearth of original sources very few works on the regional history have been produced. In course of the historical evolution of the country, the regions came to acquire special cultural features as well and in many ways a sense of shared historical traditions in language, in social organisations and in art form.

Lying between the far south and Uttarapatha, Deccan had played the significant role in changing the face of the history of peninsular India right from the rise of Nandas in Magadha. Playing the role of an intermediary in the cultural transmission of the life and times of the people of the land beyond the Narmada to the south, it gave rise to the blend of Dravidian and Aryan elements of culture. The Deccan plateau in the centre of which Karnataka is situated is one of the oldest spots on earth where human culture first appeared.



The history of Karnataka presents glorious picture of achievements of man in all fields of activity. In administrative machinery, political institutions, empire building, religious and spiritual activity, philosophical excellence, literature, fine arts, art and architecture as well as cultural integration Karnataka held a unique place of honour in the sub-continent of India which made a solid contribution to the purity and greatness of Indian culture.

The rise of Nanda empire had a background of what is usually called the *second urbanisation*. Expansion of kingdom by means of conquests, the rising tide of commercial activities, emergence of merchant community and its patronage to Buddhism and Jainism coupled with the well-established network of trade routes and the rise of international trade facilitated the birth of cities and towns. One such city, which found a proud place even in the accounts of Greek geographer Ptolemy, was Halasi.

Celebrated as Śrīvijaya Palāśika the secondary capital in the copper plate records of the early Kadamba King Mṛigēśavarma<sup>1</sup> and Ravivarma<sup>2</sup> and described as Halasige-12000,<sup>3</sup> the head-quarters of the division in the kingdom of the Kadambas of Goa Palāśika is modern Halasi (Lat 15°31', Long 74°39')<sup>4</sup> now a small town in Khanapur taluk of Belgaum district.

Halasi, a sparkling star in the sky of north Karnataka was held in high esteem for sacredness, power, plenty and prosperity all through the

ages from the dawn of civilisation to the successive centuries of the historical period. Being proximate to Banavāsi, Halasi had the privileged position of the secondary capital of the early Kadambas. Halasi might have been a religious centre of considerable importance from early times. Epigraphical records of the 5th century AD furnish details regarding the religious activities in the region.<sup>5</sup> The increasing size of the congregation at the place appears to have encouraged the traders as a profitable centre of commercial exchange. The growing importance of mercantile settlement can be seen from the presence of several groups of traders who besides carrying trading activities even shared the administration of religious and administrative affairs of the town and its surroundings. The proximity of Halasi to Honnavar, Karwar and Goa connected the coastal parts with the plateau region. The religious sanctity of the place and the commercial transactions attracted the attention of the royal families like the Kadambas. Royal administration helped the prosperity of the city, which ultimately was made the capital town. Thus the revival of large-scale commercial activities at both the local level and over long distances did contribute to urbanisation.

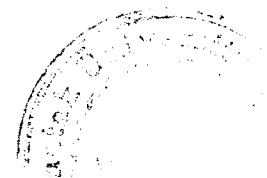
Vadagaon-Madhavpur, a suburb of Belgaum city, situated 50 kms north of Halasi was a renowned Sātavāhana site known for commercial

activities<sup>6</sup>. The declining trend of the Sātavāhana settlement might have signalised the growth of Halasi as commercial centre in the initial stages.

Geographically the area has been favoured by long stretch of unbroken forest with rich mineral resources and soil formation and watered by the rivers like Malaprabhā and Mahādāyi known for fertility since the dawn of civilisation. Besides geographical factors political stability and military supremacy of the Kadambas who made Halasi their second home enabled it to bring to the ports the rich products. The description by Greek geographer Ptolemy corroborated by inscriptions, testifies to the vast quantity of mercantile activities in the region.<sup>7</sup>

Halasi had the fortune of being the secondary capital of the early Kadambas, a status it enjoyed even during the rule of the Kadambas of Goa. Surrounding thick forests of the region provided strategic importance. It was a *vanadurga* i.e., a fortress created by the surrounding forests. Thus the geographical, strategic, commercial and religious importance of Halasi region might have induced the early Kadamba rulers to select it as their secondary capital. From the earliest times, with paucity for a brief while and again under the Kadambas of Goa it was at the pinnacle of its glory.

Present study is aimed at understanding political and cultural aspects of the region *Halasināḍu* that included parts of Belgaum, Uttara Kannada and Dharwad districts.



During the rule of *yuvarāja* Kākusthavarma Halasi reached the heights of glory in various facets of culture, art and architecture, which continued for over two centuries till the reign of Harivarma. Banavāsi was their main capital while Halasi was the sub capital.<sup>8</sup> Similarly Uchchangi and Triparvatanagara were also their sub-capitals. Later the vast kingdom of the Kadambas of Goa included Konkan–900 and Halasi–12000. These study aims at throwing light on the role played by *Halasināḍu* in the political and cultural history of Karnataka.

#### Earlier Attempts

A number of scholars have concentrated their attention on the virgin soil of Karnataka and have thrown light on many facets of its history. Francis Buchanan's work *A Journey from Madras Through the Countries of Mysore, Canara and Malbar*<sup>9</sup> published in 19<sup>th</sup> century is one of the earliest works, which contains some information about the early Kadambas. Most significant of all the works published in the later half of the 19<sup>th</sup> century was *The Dynasties of Kanarese Districts of Bombay Presidency* by eminent scholar John F. Fleet.<sup>10</sup> This work further deals with the political history of the Kadambas apart from other dynasties. R.G. Bhandarkar's *The Early History of Deccan*,<sup>11</sup> Gribble's<sup>12</sup> *History of Deccan* and Jouveau Dubreuli's *Ancient History of Deccan*<sup>13</sup> dealt at some length the role played by this part of Deccan during the rule of the early

Kadambas. Sircar in his monumental work. *The Successors of the Sātavāhanas in the Deccan*<sup>14</sup> has made an excellent review of the political history of the early Kadambas without throwing light on Śrīvijaya Palāśika, the secondary capital. The credit of revealing the panoramic history of the Kadambas for the first time with lot many details goes to George Moraes.<sup>15</sup> His work *Kadamba Kula*, for the first time attempted to reveal the political, military, administrative and cultural history of the early and later Kadambas in a most meticulous way. This work also provided a considerable body of fresh material in the form of epigraphs, coins and art remains. After Moraes, B. R. Gopal published brief but authentic history of the early and later Kadambas.<sup>16</sup> The credit of making the political and cultural study of the early Kadamba inscriptions goes to Gopal.<sup>17</sup> His work *A Corpus of Kadamba Inscriptions* essentially concentrating on the history of the Kadambas, makes incidental references to Śrīvijaya Palāśika. Phanikantha Mishra's *The Kadambas* is a vague and ambiguous work dealing with the Kadamba rule in Karnataka.<sup>18</sup> It makes stray reference to the region under study. Publication of useful articles by Sundara on the archaeological and epigraphical aspects of the region deserves special mention.<sup>19</sup>

For the first time we get the glimpses of Halasi-12000 in the thesis *Kadambas of Goa and Their Inscriptions* by Gurav.<sup>20</sup> A dedicated scholar

and an eminent epigraphist he has deciphered and brought to light many inscriptions of the Kadambas of Goa pertaining to Halasi region. But once again his emphasis is on the dynastic history though he makes incidental references to Halasige-12000 along with Konkan-900. Publication of the papers presented at a seminar on the Kadambas held at Sirsi though reveal various facets of the Kadamba history and culture, Halasi never received deserved attention of the scholars.<sup>21</sup> Deviating from the dynastic history of the Kadambas, S.R. Shetty for the first time attempted to study the regional history, but his emphasis was on the capital city Banavāsi.<sup>22</sup> He has not discussed about Halasi.

The earlier works of scholars like Yazdani, P.B. Desai, Suryanath Kamat, H.V. Srinivas Murthy and K.R. Basavaraj on Karnataka and South India make incidental references to Halasi in a general way.

A perusal of the above mentioned works would clearly indicate that in none of these works Halasi itself is the central or exhaustive theme. They restrict themselves particularly to the early Kadamba period or the later Kadambas or both. A detailed historical and cultural study with Halasi as the centre of attention has not been attempted so far. This inspite of the availability of rich source material in the form of epigraphs, coins and structural remains. Knowing the potentiality of the source materials of



*Halasināḍu* which were not tapped properly, the topic HALASI- A STUDY has been selected for the study.

The region under study has witnessed the fleeting fortunes of the Kadambas and other dynasties. It is an attempt to meander through the myriad of bylanes of history and presentation of vast vistas of political and cultural vicissitudes from earliest times through the ages.

While choosing the title, the numerical suffix 12000 is intentionally excluded because the practice of attaching numerical suffix to the place name became the hallmark in Karnataka from 7<sup>th</sup>–8<sup>th</sup> centuries onwards and our study of Halasi region is from the dawn of history. Keeping the present town of Halasi as the core area the present dissertation aims to deal also with the periphery of the region.

It is but obvious that a detailed and multi dimensional study of Śrīvijaya Palāśika of the early Kadambas and Halasi –12000 of the Kadambas of Goa further enriches the panoramic history of Deccan.

### **Scope of the Study**

History is no more a descriptive catalogue of political events relating to the rise and fall of empires, emperors, war and peace but is the study of society in its aspect of promoting culture. All human achievements – political developments, cultural attainments, constitutional management, the economic endeavours and the social changes form the main scope of

history. The ever-expanding scope of history presents before us an exciting picture of the march of man across the centuries. The archaeological excavations and explorations have further expanded the scope of history. Keeping pace with the changing scope the present study attempts to trace the evolution of culture and history in Halasi region. Magnificent temples, majestic fort and scenic splendour have made Halasi region a fairyland of beauty. The period covered in this work extends from earliest times to 13<sup>th</sup> century AD. The existence of two megalithic sites with, once, full of port – holed chamber tombs indicate the antiquity of human habitation in the region.<sup>23</sup>

During the historic period Halasi region was subjected to the rule of the Kadambas of Banavāsi followed by Chalukyas of Bādāmi, Rāṣṭrakūṭas, Kalyāṇa Chālukyas, Kadambas of Goa, Kaḷachuris, Hoysaḷas and Sēuṇas.

The analyses of the epigraphical records of the region reveal that the copper plate record of early Kadamba ruler Kākusthavarma dated 5<sup>th</sup> century AD is the earliest available inscription pertaining to Halasi region.<sup>24</sup> The epigraphical evidences reveal the political history of the region from 5<sup>th</sup> century AD down to 13<sup>th</sup> Century AD i.e. upto the fall of Goa Kadamba dynasty. An inscription dated 1264 AD mentions that the last ruler of the Kadambas of Goa to rule over Halasi region was Ṣaṣṭadēva-III.<sup>25</sup> For over two centuries the early Kadamba rulers of



Banavāsi like Kākusthavarma, Śāntivarma, Mṛigēśavarma, Ravivarma and Harivarma had made Halasi their secondary capital. During the reign of these monarchs Halasi has reached the pinnacle of glory.

In about C. 535-36 AD Kṛṣṇavarma II of the Tripurvata branch was setting out on an expedition to Banavāsi. By then Harivarma had passed away and Kṛṣṇavarma II probably decided to annex that part also.<sup>26</sup> Probably as Harivarma had no issues Śrīvijay Palāsikasi came under the rule of Kṛṣṇavarma II. Thus after Harivarma several changes took place because of which Halasi lost its significance and was taken over by Kadamba feudatory Chalukya Pulakēśi I. Kṛṣṇavarma II losing his possessions including Halasi region to Chalukyas in about C. 540 AD signalises the downfall of the early Kadambas. That the Rāṣṭrakūṭas had their sway over the region is evident from their epigraphical records found in the region.<sup>27</sup> The Kadambas reappeared towards the downfall of the Rāṣṭrakūṭas. With the rise of Kalyāṇa Chālukyas two principal Kadamba families shine with the outstanding career and they are the Kadambas of Goa and Kadambas of Hāngal. One of the resurgent families is Kadambas of Goa who established their sway over Halasi as one of their administrative divisions along with Konkan- 900. For over three hundred years from 10<sup>th</sup>-13<sup>th</sup> century AD Halasi-12000 was subjected to the rule of

the Kadambas of Goa, which in fact became their commercial capital. It was during this period Halasi was also subjected to the rule of the Chālukyas of Kalyāṇa, Kālachuris, Hoysalas and Sēuṇas. Later around 14<sup>th</sup> century AD Halasi came under the sway of the mighty Vijayanagara empire and ultimately under the Bahmani and Adil Shahi Sultans.<sup>28</sup>

### Sources

History of Karnataka is rich with abundant sources of different denominations and Halasi region is no exception. For a proper understanding of the history of the Halasi region as in respect of others, it is necessary to possess a perspective of the sources that help to furnish a fairly accurate account. The sources may be broadly classified into two categories namely archaeological and literary. Archaeological sources may be further sub divided into epigraphs, coins, art and architectural remains and excavations.

Inscriptions are veritable mine of information on political, military, religious, social, economic and administrative aspects of the region. They are authentic records of the life of the people and subject dealt in them are also as much elaborate and varied as their life.

A good number of epigraphs, which help to reconstruct the history and culture of the region are found in the core area of the study i.e. Halasi itself and also in its periphery including Dharwad, Karwar, Bailhongal and

Khanapur taluks. That Halasi was the epicentre of activity under the Kadambas is evident from as many as nine epigraphical records issued from this place and all are discovered in the present town of Halasi. Of the nine epigraphs seven are copper plate records and two are lithic records. All these inscriptions are in Sanskrit. Copper plate inscriptions were discovered from the outskirts of the town at *Chakratīrtha* and a lithic record in two parts with different dates in the *sabhāmaṇḍapa* of the Bhūvarāha-Narasimha temple at Halasi.<sup>29</sup> In addition there are numerous inscriptions pertaining to the region under study found in the villages of Bailhongal, Khanapur, Kalghatgi, Dharwad, Hubli, Karwar and Haliyal taluks.

The inscriptions of the region reveal interesting cultural aspects, the determination of the frontier of the Halasi division, brisk political activity of early Kadamba rulers, construction of *Jaina basadi*, religious conditions and so on. The Halasi copper plates of Mṛigēśavarma dated in his 8<sup>th</sup> regnal year states that he got a *Jinālaya* constructed in honour of his father Śāntivarma (C. 430-455 AD) in Śrīvijaya Palāśika for the use of *Yāpaniya*, *Nirgrantha*, *Kūrchaka* and donated land to “*Bhagavadarhanta*.”<sup>30</sup>

Ravivarma after having completely vanquished the Kanchīśvara Chandādanda actually ruled from Palāśika.<sup>31</sup> And his brother Bhānuvarma

evincing no less interest in the religious faith granted a land for the performance of prescribed worship without fail on every *pournīma* day.<sup>32</sup>

The last king Harivarma made gift of a village *Vasantvātika* in *Suddikunduru viṣaya* for regular worship to the *Kūrchaka Sangha* of *Vāriṣēṇāchārya pantha* in *Arhadayatana* got built by Mṛigēsavarma.<sup>33</sup>

The lithic record kept leaning against the right back wall of the *sabhāmaṇḍapa* of Bhūvarāha-Narasimha temple states that the Kadamba king Śivachitta Permāḍidēva at the direction of his mother, with the consent of his ministers, councillors, in the presence of the learned men, honouring the *Purōhita Vindhyavāsi*, granted after the rite of *tribhōga* *Sindhavaḷḷi* (village) in the *kampaṇa* of Kalagiri in the division of Palāśika free from taxation, for the due performance of the *Pañchōpachāra* and all other rites to the Holy Narasimha, the temple of which was got built by Mātayōgi.<sup>34</sup>

In the second, it records that Viṣṇuchitta the younger brother of Śivachitta, a devotee of Viṣṇu in 1171 AD made a land grant from the village Bhālīka in Kalagira for the *aṣṭōpachāra* to Narasimha.<sup>35</sup>

Other inscriptions of the region reveal interesting aspects like establishment of an *agrahāra* at Dēgāve in the vicinity of Halasi, different

kinds of taxes prevalent in the region, collection of tax called *aputrakara* from the childless couples in the region during the early Chālukyan period, the settlement pattern of the society, construction, maintenance and renovation of several temples and so on. These significant aspects of the region have been hardly studied in detail by the scholars.

The epigraphical records pertaining to Halasi region are published in various epigraphical volumes. Volume IX (parts I & II) in the series of 20 volumes of *South Indian Inscriptions* published by Archaeological Survey of India, *Epigraphia Indica* volume XIII (EI) and *Indian Antiquary* volume VI (IA) mainly edited by J.F. Fleet and L.D. Barnett, *Journal of Bombay Branch of Royal Asiatic Society* volume IX (JBBRAS) and many other.

Of the six volumes of *Karnatak Inscriptions* (KI) published by Kannada Research Institute of Karnatak University, volume V contains inscriptions pertaining to Halasi and surrounding regions. In addition to these epigraphical volumes, epigraphs pertaining to Halasi region are also published in *Kadamba Kula* by G.M. Moraes, *Kadambas of Goa and Their Inscriptions* by R.N. Gurav, *A Corpus of Kadamba inscriptions* and *Banavāsi Kadambaru* (Kan) by B.R. Gopal.

Most of the inscriptions are donatory in nature and did not evince much interest in recording political events. Hence historical material has to be gleaned from the passing references contained in the records.

Remains of art and architecture shed flood of light on the socio-religious aspects of the region under study. Archaeological remains of the region reveal the footprints of early human habitation. The remains of port-holed chamber tombs throw light on the existence of megalithic culture in the region. A mud wall of low height with rounded top probably a citadel noticed to the west of Halasi reveals the beginning of historical age.<sup>36</sup> The architectural and sculptural remains of Halasi region besides giving an insight into the artistic achievements also help in identifying the iconographical aspects, dress habits, types of ornaments, hair style, war-weapons, religious faiths and beliefs prevalent in the region. Right from early historical period structures began to appear, culminating in the famous Bhūvarāha- Narasimha temple. Every brick and stone of these monuments will tell the story of its own in a silent manner and reveals us that there existed a glorious culture in the past.

Numismatics comes to the aid to reconstruct the political outline of the region. Kadamba coins throw light on the genealogy and chronology of the Kadamba rulers. The Bombay Branch of Royal Asiatic Society has several coins with lion in the obverse pertaining to the dynasty of the Kadambas of Goa. One of these coins reveals the name of king Viṣṇuchitta.

Since literature is the reflection of life contemporary works like Hēmachandra's *Dvayāśraya Kāvya*, Varāhamihira's *Bṛhatsaṃhita*,<sup>37</sup> Chāmarasa's *Prabhuliṅgaḷile* and Pampa's *Vikramārjunavijaya* help to reconstruct the socio-religious aspects. Glimpses of otherwise unknown facets of the society can be had from these works. A rare specimen of historical poetry in Sanskrit is Bilhaṇa's *Vikramāṅkadēvacharite*, which deals with life and accomplishments of poet's patron Chālukya Vikramāditya VI to whom Kadambas of Goa were feudatories. Similarly *Mānasōllāsa* by later Chālukyan king Somēśvara III is a contemporary work which is encyclopedic in nature. Varied subjects like polity, architecture, painting, ethics, music, sports and entertainment are dealt at length in this work. Hence it is of considerable use to trace the cultural history of the region under study. *Lōkōpakāram* of Chāuṇḍarāya<sup>38</sup> throws flood of light on contemporary agricultural practices, plant protections and many other aspects.

Some of the above mentioned contemporary literary works provide noteworthy cultural sketches of the period.

§ Foreign accounts containing the notices about Halasi are not exhaustive. The mention of Halasi by Greek geographer Ptolemy is of special importance.<sup>39</sup> He mentions Halasi as a town of considerable commercial importance in *Dakṣiṇāpatha*. Similarly the accounts of

Buddhist pilgrim from China Hiuen Tsang, though not directly refer to Halasi give information about the religious aspects of the early Kadambas who also ruled over Halasi region.<sup>40</sup>

If the literary tradition can relevantly be used for proper understanding of archaeological remains the picture that emerges from out of the fruitful coordination will be much better, more meaningful and interesting. In recent years realising the importance of literary and oral tradition for the better understanding of the archeological remains of a given region, more attention is being given in this area. Oral traditions cannot be over looked as myths concocted and floated in course of time. For instance the famous Bhūvarāha-Narasimha temple though contains the icons of Yōgi-Nārāyaṇa and Bhūvarāha of 11<sup>th</sup>-12<sup>th</sup> century AD in two *garbhagrihas* it is noteworthy that the temple is known as only Bhūvarāha-Narasimha. Earlier therefore in the same place there must have been a brick temple of Narasimha, which later was replaced and enlarged by stone temple. The temple therefore probably continued to be called by the name of the original temple there i.e. Narasimha.

The folklore throws light on customs and traditions of the people in the region and about the *grāmadevatās*. (village deities). That Śākta tradition or Śakti cult in Halasi region was prominent through out the



historical period is evident from the fact that even now goddess Lakṣmi is the *grāmadēvatā* of the Halasi town whose fair the people of the region celebrate every year with full pomp and glory. Thus archaeological remains, oral tradition and folklore mutually help each other and provide a very interesting and reliable historical account of the region.

All the above-mentioned sources have been made use of in the following pages in presenting the history and culture of the region under study.

### **Methodology**

Historical method is a technique developed in order to present the past events in correct perspective. In tracing the vicissitudes of the region like Halasi one has to be descriptive, but this description will have to pass through antecedent stages which foster the ideas which ultimately crystallize into a coherent description.

Two basic tools of research have been made use of in pursuing the present work - (i) collection of published data and (ii) collection of field data. The collection of published data includes both the relevant epigraphical records bearing on the history and culture of the Halasi region as well as the modern relevant works on the subjects. For the collection of data the method of card system has been adopted as cards are easy to shift and arrange according to any scheme, chronological, geographical,

biographical or topical. The collected data has been carefully scanned, analysed and interpreted in order to cull out worthy information. The technique of field study has resulted to notice not only several temples, icons, and hero stones, *sati* stones and *niṣidhis* but also resulted in discovering megalithic site in the region. Several visits are made to the place to make a detailed study of architectural remains. These architectural details of the temples and the sculptures and other antiquities have not only been critically examined but also attended to the photographic documentation and taken the line drawings of the ground plans of the temples at Halasi. All these are incorporated in the present dissertation.

A blend of published and field data resulting in a descriptive account of *Halasināḍu* and its culture where in all important stages of research like collection of contemporary and authentic data from epigraphs and literary works, classification and analysis of the collected data, interpretation of the same and synthesis have been employed. The broad generalisations have been based on factual findings.

### **Historical background**

Carved in the foothills of the Western Ghats, Halasi is a fairy land of beauty with her magnificent temples, majestic sculptures, scenic splendour and serene tranquility. Grown in the cradle of the valour and prowess of the Kadamba kings and the patriotism, religious loyalty and

spiritual values of her people Halasi is also a place of strategic importance. The austere beauty of the evergreen forests is enchanting, more majestic and fabulous, which appeared to have defeated the *nandanavana* as revealed from the inscriptions of the region.

The archaeological evidences push back the antiquity of the Halasi region to about 4<sup>th</sup> century BC As evinced from the accounts of Ptolemy it was also active in brisk maritime trade with South India as well as Greco-Roman empire.<sup>41</sup>

That Halasi was politically active and culturally sensitive right from the dawn of history is evident from archaeological remains. Two kilometers to the west of Halasi town there is a early Kadamba habitation site locally called as *Bōḍke-Ṭēmbē*. There are the remains of the fort.<sup>42</sup> This site probably is the ancient Palāśika<sup>43</sup>

The first available epigraphical record of the region is the Halasi copper plates of *Yuvarāja* Kākusthavarma, the Kadamba prince.<sup>44</sup> For over two centuries Halasi was the secondary capital of the early Kadambas. Even though Halasi region enjoyed the fleeting fortunes of many royal houses like the early Kadambas, Chalukyas of Bādāmi, Rāṣṭrakūṭas, Kalyāṇa Chālukyas, Kadambas of Goa, Hoysaḷas and Seuṇas, it maintained its identity with its individualistic culture. Halasige -12000 reached the zenith of glory under the Kadambas of Goa. The Kadamba

kings of Goa who were the feudatories of the Chālukyas of Kalyāṇa ruled over Halasige-12000 along with Konkaṇ –900.<sup>45</sup>

Thus Halasi was a town, *maṇḍala*, *nādu*, *dēśa*, royal capital and ultimately became *Palāśika Pannichchāsira* i.e. a unit of 12000 villages.

### **The Name Halasi**

Almost all the place names of ancient and medieval times have the significance of their own. Place names are rarely arbitrary or accidental. It has the geographical, literary, religious, cultural or even economic background. Each place has its own story to tell regarding its name. It may also be an oblique reference to a tradition prevalent among the people or its association with a historical event or personality or it may even indicate its physical setting.

In the records of the early Kadambas it figures in various forms like *Palāśika* , *Palasige*, *Palasi* and *Halasige*. It is abbreviated to *Halasi* in modern times. *Palasa* means a particular type of tree called *muttage* or *muttala*. *Palāśa* is also a type of flower available in abundance in Malnāḍ region. Its Kannada variant *Halasige* seems to associate itself perhaps *halasu* i.e. jackfruit (tree). *Halasige* being in Malnāḍ area under the heavy rain belt, is indeed known for the profuse growth of jackfruit trees. Thus it is ventured to hazard that the original name of the place was *Halasige* and

only Sanskritised as Palāśika on the basis of the similar sound but at the cost of the significance.

Halasi has been connected with *Purāṇic* and mythological tradition. Rāmatirtha near Halasi is described as being visited by Rāma who is said to have installed Rāmalinga in this place.

### **Description of Halasi in the Inscriptions**

Being fascinated by its enchanting beauty, serene tranquility, its flora and fauna, its lakes, meadows, perennial springs, its bravery, prowess, heroism, its villages, towns, cities and *agrahāras* the composers of the inscriptions of the region have given beautiful description of *Halasināḍu*.

“Containing many great and charitable persons praised by many in different ways, containing penance forest of great fame, and brave warriors the country of Palasige is beautiful like the desire-yielding tree.”  
(*Kalpavṛkṣa*)<sup>46</sup>

Halasi has been described as the abode of happiness to the people with sportive and beaming lotuses with its multitude s of cities, town, villages and hamlets.<sup>47</sup>

“The whole land of Halasige sparkles like the ornament of the entire world, and can, with its leaves, creepers, areca palms, mango and citron trees, ponds adorned with vast cluster of lotuses, streams and torrents,

sandy banks and parks out side the town, can be compared to the *nandanavana*.” (garden of heaven).<sup>48</sup> Describing further the poet says “A stream lost itself in the limpid waters of a pool and flowed on; feeding on its water grew plants heavy with fruits and leaves hiding the sky, creepers, banana plants, betel nuts, coconut palm, citron, sugarcane and so on; with all this that part of the earth had produced for its inhabitants perennial spring.”<sup>49</sup>

Further Halasi is described as “wealthy and beautiful for having been replete with cities, villages, hamlets and market towns; with people in the town always laughing and engaged in pleasing conversation (*subhāṣita*), singing and playing and with the amorous activities of ornamented courtesans.”<sup>50</sup>

An inscription describes king Gōṽaḷadēva of the Kadambas of Goa as ruling over Palāśika- 12000, one of the best cities.<sup>51</sup>

From the above description of Halasigenāḍu as documented in the inscriptions of the Kadambas of Goa it is evident that Halasi was a cultured and prosperous city.

### **Geographical and Geological Background**

Geography is the stage on which the drama of history is enacted. No region rises to the heights of culture except under the influence of



climatic stimulus. The very survival as a species in the process of evolution was conditioned by geographical and geological factors. The physical formation of a region had a powerful impact on its history. Hence it becomes necessary to appreciate and understand the geographical, environmental and physical aspects that had a bearing on the history and culture of the region.

Three rivers, the Krishna in the North, the Ghataprabha in the centre and the Malaprabha (river *Prehāra* of historical fame) drain the district of Belgaum in which Halasi is located to the South. A small river Mahadayi originates in Dēgāon village in Khanapur taluk. River Malaprabha, which had contributed for the growth of human habitation, has its source in Kanakumbi near Halasi in the Western Ghats. It flows almost in northwestern direction and passes through Khanapur near the town of Halasi. Described as a sacred river in *Banaśankari Mahātme*, it ultimately joins river Krishna in Kūḍalasangama in Bijapur district. Flanked by two rivers the area in and around Halasi must have been very fertile producing variety of crops. The rainfall is heavy in southwestern part of the district (where Halasi is located). Being in the close proximity of Western Ghats the periphery of Halasi records 1683.3 mm rainfall every year. The region has wetter climate with higher rainfall and this enabled the civilization to give

itself a high standard of living. Thus the region under study has hospitable topography.

The geological formation found in the district belongs to the variety of the Dharwars, Gneissic system, Kaladgi series and Deccan traps. The Dharwar formations are mostly seen in parts of Sampagaon and Belgaon taluks and westernmost parts of Khanapur taluk. The schistose rocks are associated with crystalline rocks in Nāgargali near Halasi in Khanapur taluk. Khanapur region is full of granite and laterite rock formation, which ultimately gives rise to clay deposits. The granite belt exposes at Ganibail hill, 20 km south of Belgaum and pass through Khanapur to the Nandagad hills. The granite-gneiss found near Khanapur shows massive hill features composed of rounded boulders. The China clay deposits mostly occurring near Halasi and Khanapur taluk is suitable for making high-class pottery.

The branded granite gneiss deposits exposed near the south of Belgaum between Ganebail and Khanapur are said to be of excellent quality. It is extensively quarried in several places including Halasi, Bidi, Kittur and surrounding areas. It provided good raw material for construction. Most of the temples in the periphery of Halasi are built of granite blocks that were easily available in required size and shape. This type of stone is specially suited for foundations and pillars. These rocks



must have been quarried by sculptors from the quarries situated near the place of temple construction.

Though the distribution of the forests in the district is uneven Halasi region including Khanapur, Gōlihalli, Nāgaragāli has thick evergreen forests being in the spur of Western Ghats. These forests provide timber, firewood and bamboo.

Thus the landscape of Halasi region must have been more pronounced with inaccessible evergreen forests and youthful, virulent rivers. At Halasi green is not a colour but a feeling; and granite is not just dead stone, it is history. Its lush green forests and hills unravel nature at its best.<sup>52</sup>

### **Megalithic Age and the Dawn of Historical Age**

Surrounded by wild thick evergreen forests with extensive rocky hills and knobs of granite some with bare surface, the place must have attracted even from the remote past. Existence of two megalithic sites with once full of port-hold chamber tombs prove the antiquity of human habitation in Halasi. The most striking feature of the megalithic culture is the burial monument built with rough huge stone slab. The architectural style varies from region to region. Among the types of megalithic tombs in northern Karnataka passage chamber and porthole chamber are of prominent type.<sup>53</sup>

Of the two megalithic sites traced in the region under study the first site is located to the south of the present town of Halasi in a cultivated terraced field where paddy is now grown. When the site was brought under cultivation every chamber tomb had been dislodged and a few of the orthostatic slabs two with port-holes are lined in vertical position along the eastern edge of the field.<sup>54</sup> It is from these extant remains the existence of a megalithic site with port-holed chamber tombs in the field could be surmised.<sup>55</sup> This reveals the footprints of the megalithic culture in the region under study.<sup>56</sup> Prior to the discovery of the above said megalithic site, sites with port-hole chamber tombs are known as far north as Aihole in Bijapur district<sup>57</sup> and Kundapur<sup>58</sup> in Dakshina Kannada district in north-east south-west line across Karnataka. No megaliths of this type were found to the north of the line although the region comprises innumerable granite hills providing suitable slabs for the construction of such orthostatic megaliths. The discovery of megalithic site in Halasi sheds light on the geographical extent of the spread of this type. This site is the northwestern most known limit so far as the type is concerned.<sup>59</sup>

The second megalithic site was brought to light during the course of extensive field survey of the region undertaken for preparing the present dissertation. The above said newly discovered megalithic site is to the northernmost outskirts of the town of Halasi. It is in the vicinity of the Kalmēśvara temple about 100 meters in the pit. Aligned north south there

are three rows of stone slabs with a gap of two to three meters in between the row. First, second and third rows have respectively ten, seventeen and seventeen stone slabs. There are in all forty-four orthostatic slabs. The slab with porthole is lined in vertical position along the eastern edge of the pit. Of the orthostatic slabs few are of uneven square and are ten to fifteen c.m. thick. The port-holed slab is in the first row. It measures one meter by one meter and is 12–15 cm. thick. These are definitely the remains of megalithic port-holed chamber tombs. When the site was brought under cultivation every chamber tomb has been dislodged. Looking at the number of the orthostatic slabs (44) it appears there might have been at least 8-10 such tombs. The remains of black-red ware pottery are found in the vicinity. One of the slabs contains a knob at the top resembling roughly the human head. Looking at the character of megalithic remains it appears that it belongs to c. 800-400 BC. Though the evidence is fragmentary and slender it is important, for, the discovery of two megalithic sites suggest the possibility of some such sites in the region under study.<sup>60</sup>

The remains of ancient human habitation site in Halasi have been traced to the west of the town about 1 km. away at the foot of the hill and on the hilltop within the scattered forest.<sup>61</sup> The whole site locally known as “Bōḍke Ṭēmbē” is about 50 hectares in area enclosed by apparently a mud wall of low height with rounded top perhaps a citadel. There appears to

have a thick depth of cultural debris containing potsherds of exceedingly red wear in the southern part of the site. The type and fabric are characteristic of the late and post Satavahana period.<sup>62</sup> Brick-wells in ruins are traceable in the pits dug by local people for domestic use. A brick-lined circular well was found a little away from this site in the terraced field. Similar circular brick-wells have been unearthed during the course of excavations at Vadgaon–Madhavpur, a suburb of Belgaum City about 50 km north of Halasi.<sup>63</sup> Further, in Halasi on the top of hill are also at three or four place heaps of brick structural remains. The nature and characteristics of the cultural remains of the site, therefore, seem to imply that it may be the site of ancient Palāśika – the capital city. It can also be suspected that the brick structural remains here may be of the *Jaina basadis* referred to in the copper plates.<sup>64</sup>

### **The Plan of the Work**

Present study is aimed at understanding the political and cultural aspects of the region *Halasināḍu* that included parts of Belgaum, Dharwad and Uttara Kannada districts. Owing to the brisk political and culture activities during the ancient, early medieval and medieval periods the scope of the study has been restricted from the earliest times to the 13<sup>th</sup> century AD.

The work has been arranged in various chapters, which deal with specific aspects of the history and culture of Halasi region.

In the first Chapter attempt has been made to trace the foot- prints of ancient human habitation on the sand of time in Halasi beginning with the megalithic age. The archaeological remains in the region support this.

The second Chapter begins with a kaleidoscopic picture of the general conditions of Karnataka in the Nanda Era. The political history of the region includes from earliest times to the decline of the dynasty of the Kadambas of Goa. The political history of the region through the ages under various dynasties has been discussed at length.

The third Chapter describes the administration of Halasi region against the chronological back ground. The office of the king, ministers, crown prince, central, provincial and local administration as prevailed in the region are discussed at length.

The fourth Chapter depicts the social milieu of the region under study. Various facets of society resulting in the social solidarity of the region covering the social classes, status of women, modes of entertainment, culinary skill, dress, ornaments, customs and manners of the people, institution of marriage and also the social values of the people are dealt with.

Educational system and educational institutions including the *agrahāras*, *brahmapuris* and *mathas*, women education, propagation and spread of education under the royal patronage are emphasised in the fourth Chapter. The development of language and blossoming of literature under the kingly attention also forms the theme of this chapter.

Major religions that existed in Halasi region and the catholic policy of religious toleration followed by the successive rulers, religious faiths and beliefs of the people find place in the sixth Chapter.

The material prosperity of the region with special reference to agriculture, trade, industry, trade and merchant guilds, taxation system, weights and measures and other economic aspects are discussed in the seventh Chapter on the economic conditions.

Art, architecture and sculpture of Halasi region with special reference to its architectural legacy is examined in the eighth chapter. Religious, civil, defence and aquatic architecture as existed in the region has been analysed.

A brief resume and concluding remarks are given in the ninth Chapter. The work is illustrated with necessary line drawings and ground plans of the temples, photographs and maps. Select bibliography in English and Kannada is appended at the end of the work.

### Geographical Limits of Halasi–12000

The jurisdiction of Palāśika Pannichchāsira was not confined to the present town of Halasi alone. The disappearance of many ancient villages, the destruction of number of inscriptions and the fact that many of the already discovered inscriptions have not seen the light of the day, has made the task of tracing the geographical limits and the extent of Halasige–12000 kingdom and its borders herculean.

River *Prehāra* mentioned in the Tālagunda inscription seems to stand for Malaprabha flowing across the Belgaum district to the north of Halasi. Though Halasi was the secondary capital and headquarters under the early Kadambas it is not sure whether the Halasi province was formulated under them. There was no clearly defined division with numerical suffix called Palāśika-12000 in the early Kadamba period.<sup>65</sup> The province appears to have formed in the time of the Chalukyas of Badāmi who succeeded the early Kadambas.<sup>66</sup> The earliest reference to the Palasige–12000 province is the undated inscription of *Gaṇḍamahārāja* (C 850 AD)<sup>67</sup> and the Tambur Rāṣṭrakūṭa fragment inscription of C. 932-36 AD.<sup>68</sup>

### Sub-divisions of Halasige-12000

Division of empire into various units for administrative convenience was in practice from the earliest times. In Karnataka the early Kadambas initiated the practice of dividing the large provinces into the smaller ones to each of which revenue values were attached.<sup>69</sup> Looking at the sub divisions of the Kadamba kingdom like *dēśa*, *viṣaya*, *nāḍu*, *kampana* and *maṇḍala* Halasi seems to have been their administrative division. Harivarma's Halasi copper plates refer to the grant of the village Vasanta vāṭika in *Suddikundūru viṣaya*.<sup>70</sup> So it is evident that Palāśika was in *Suddikundūru* (present Narāēndra in Dharwad taluk) *viṣaya*.<sup>71</sup> In the inscriptions of the Kadambas of Goa Halasige province is referred as *nāḍu* and *dēśa*. Though there are different systems of grouping villages into higher division, decimal system was more prominent.<sup>72</sup> The division generally got its number from the number of villages within it and its headquarters. They were named after the important place serving as the centre of activity in that division. For instance Gaṅgavāḍi-96000, Banavāsi-12000, Palasige-12000 and so on. Each of these had sub divisions with some important places as the headquarters. Thus Mugunda-30 was located in Mahārājavadināḍu which itself was a part of Halasige-12000.<sup>73</sup> There has been some controversy regarding the numerical suffixes. Rice has identified *nāḍu* as a division comprising of 1000 villages.<sup>74</sup> But this



number not always remains 1000. *Halasigenāḍu* is referred as Halasige-12000.

Fleet cautiously states that the smaller numbers, like tens and hundred, attached to the names of places probably marked the cities, towns and villages.<sup>75</sup> Bigger figures were either conventional or traditional and were greatly exaggerated.<sup>76</sup>

Palasige-12000, the sub-capital of the Kadambas of Goa was a nāḍu of considerable size comprising 12000 villages. During the days of Kadambas of Goa it included northeastern part of Uttara Kannada district, parts of Khanapur and Bailhongal taluks in Belgaum district and western parts of Dharwad district.<sup>77</sup> The approximate number of villages in Palasige-12000 country of Goa Kadamba period would be about 1100 villages, made up of about 400 villages in Uttara Kannada district, about 400 villages in Dharwad district and about 300 villages in Belgaum district. The number fall far short of the intended number 12000. The division might have included 12000 villages in it in a much earlier period, say the early Kadamba or so.<sup>78</sup> It might have included in it the larger provinces such as Karahāḍ-4000, Kūṇḍi-3000 and so on.<sup>79</sup> Gurav opines that when once the division came to be called as Palasige -12000, it continued to be called so even in later days, although it was much reduced in area.<sup>80</sup> The number 12000 can therefore be considered as a traditional or

conventional one.<sup>81</sup> In Kadamba records we have specific reference to the number of villages in such appellation.<sup>82</sup>

In the inscriptions of the Kadambas of Goa issued when they were ruling as feudatories of the Chālukyas of Kalyāṇa, Halasi is described as *Palasige Pannichchāsira*.<sup>83</sup> So also in many of the inscriptions of Vikramāditya VI.<sup>84</sup> From this it is evident that Halasi division comprised of 12000 villages even during the period of Chālukyas of Kalyāṇa.

Palasige-12000 division comprised of many sub-divisions and *kampanas*.

#### 1. Kundūr-500

Kundūr-500 has been described as a division in Palasige 12000.<sup>85</sup>

Koṭabāgi inscription states that Koṭabāgi village was in Kundūr viṣaya of *Palasigenāḍu*.<sup>86</sup> Kaulageri,<sup>87</sup> Kanakāpur<sup>88</sup> (modern Kanakūr in Dharwad taluk) were in Kundūr- 500. Other villages in Dharwad taluk which are incidentally referred as included in Kundūr-500 are –

Eraṇigeraya haḷḷi (Momigaṭṭi)

Mareyavāḍa

Chaugāve

Kauvalagēri

Taḍakōḍu

Amminbhāvi

Hulguṇḍi

Narēndra

Thus the taluks of Dharwad, Hubli and part of Kalghatgi formed Kundūr-500.

## 2. Mārajavāḍināḍu or Mahārājavāḍināḍu

Mahārājavāḍināḍu was the sub-division of Palasige-12000. Number of villages included in it is not clear. An inscription states that *Palasige Pannichchāsiradolage Mahārājavāḍināḍembudu...Mugunda muvattu*.<sup>89</sup> It is evident that Mugad village in Dharwad taluk was included in it. Gurav opines that *Mahārājavāḍināḍu* was either part of Kundūr-500 or another name for Kundūr-500.<sup>90</sup> Pullambe-70, Mugund-30 and Kahavāḍa-12 are stated to have been situated in *Mahārājavāḍināḍu*.<sup>91</sup>

## 3. Hullambe – 70

The reference to Hullambe-70 is given in an inscription of the Kadambas of Goa.<sup>92</sup> Following villages were situated in Hullambe-70.<sup>93</sup>

Muttage (Kalghatgi North)

Sigigatti (Kalghatgi North)

Maṇiguṇḍage (Dharwad South)

Hullambe-70 had a smaller sub-division Hagadage.<sup>94</sup> Thus with the smaller division of Hagadage-12 in Kalghatgi taluk and Kahavāḍ-12 in the east of Haḷiyāl, Hullambe-70 would have comprised of villages in southern part of Dharwad taluk, parts of Kalghatgi taluk and a few villages in eastern part of Haḷiyāl taluk.<sup>95</sup>

#### **Kittūr-30**

Kittūr-30 comprised of 30 villages was a sub-division of Halasi-12000. Its reference appears in Siddāpur inscription dated 1158 AD<sup>96</sup> with the village Hosavoḷal. Hosavoḷal is between the south-west of Bailhongal taluk and border of Dharwad taluk.

#### **Mugunda-30**

Nigumbe (modern Nigadi) is the only village mentioned in Mugund-30 that is four miles west of Maṇiguṇḍage.<sup>97</sup> It was to the northwest of Pullambe-70 and a unit of 30 villages all situated in Dharwad west.

**Māvaḷe-500**

Tambur inscription refers to Māvaḷe-500.<sup>98</sup>

Tambūr-12

Bharaṇi-12

Hoḷigōḍu-12 (Yallāpur taluk)

were the four sub- divisions of Māvaḷe-500.<sup>99</sup>

**Bharaṇi-12**

Bharaṇipur (Mammigaṭṭi)

Sovanhallī

Honnehallī

Nandigaṭṭa (border village in Mundagod taluk)

These villages were included in Bharaṇi -12.<sup>100</sup>

**Dēgāve Kampaṇa**

Dēgāve Kampaṇa had Dēgāve as its principal town as mentioned in the inscription of the place.<sup>101</sup> The following villages appear to be in the Dēgāve Kampaṇa.

Mindavallī (Bailūr)

Kulavalli (Kulvalli)

Basurikoḍa (Basarakhoḍi)

Dēgulavalli (Dēglolli)

Keravāḍa (Kerwāḍ)

Sigēri (Siragāpur).

#### **Kelagēri Kampaṇa**

*Kelagēri Kampaṇa* had its main area in Khanapur taluk. Kelagēri was the main village of this *kampaṇa* which is referred in the Halasi inscription.<sup>102</sup> Following villages were included in it –

Kuppatagēri - 3 miles to the east of Khanapur.

Sindhōḷi – about 7 miles to the southwest of Halasi.

Bhālike – about 3 miles to the west of Halasi

Kirihalasige – about 3 miles to the south of Halasi

Māgōḍu (Dēvarśigihalḷi) in Bailhongal taluk near the border of Khanapur taluk.

Other villages mentioned in Khanapur taluk are

Halasige (Halasi)

Sampagāḍi (Bīḍi)

Kirusampagāḍi (Gōlihalli)

Kerewāḍa (Kerwād)

Kakkere (Kakkēri)

Godhavaḷḷi (Godholḷi)<sup>103</sup>

### **Kampaṇa Rāji**

Rāji was the *Kampaṇa* of *Mahārājavadināḍu* in Palasige–12000. It is referred in Tēgūr inscription.<sup>104</sup> Kolalur (present Tēgūr in Dharwad taluk) was in *Rāji Kampaṇa* of *Mahārājavadināḍu*.<sup>105</sup>

### **Uṇakallu–30**

Uṇakallu –30 was an administrative unit of 30 villages included in Halasige – 12000. Amargōḷ village near Dharwad was in Uṇakallu–30.<sup>106</sup>

### **Sabbi–30**

Sabbi is present Chabbi in Hubli taluk. It was a unit of 30 villages that were to the south- east of Hubli taluk and border villages to the west of Kundagol taluk.<sup>107</sup>

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## CHAPTER II

### HALASI THROUGH THE HISTORICAL PERIOD

*Palāśika pannichchāsira* or Halasige-12000 is a sparkling star in the sky of north Karnataka. It was held in high esteem for sacredness, power, plenty and prosperity all through the ages from the dawn of civilisation to the successive centuries of the historical period. This region has witnessed the fleeting fortunes of many royal houses. This is an attempt to meander through the myriads of bylanes of history and presentation of a vast vista of political vicissitudes from earliest times through the ages.

In the gradual development of a region the ruling dynasties naturally had a mighty role to play and Halasi region was no exception to this. Strategically located, the region became through the centuries a coveted target of many a ruler belonging to different dynasties. Dynasty followed dynasty; Nandas, Mauryas, Sātavāhanas, Bhōjas, Chuṭu Ānandas, early Kadambas, early Chalukyas, Rāṣṭrakūṭas, Chālukyas of Kalyāṇa, Kadambas of Goa, Kaḷachuris, Hoysḷas and Sēuṇas. These dynasties, which shaped the destiny of the region ruled one after the other in chronological order and contributed lion's share for the enrichment of its history and culture.

### The Nandas

The *Kuntala* country, which probably included Western Deccan and northern Mysore, has a history extending from early centuries before the Christian era.<sup>1</sup> The Dēvagiri plates of Kadamba king Kṛṣṇavarma I, which connect his family with that of the *Nāgas*, obviously imply that the country was ruled by the latter in the beginning of the historical times.<sup>2</sup> Tradition avers that in the days of yore the Nandas of Magadha held sway over the Kuntala country.<sup>3</sup> It is also said that Nandagaḍ near Halasi probably gained its name from the Nandas. If there is any truth in this tradition, it is plausible that the region of Halasi formed a part of the Nanda empire.

### The Mauryas

When the Mauryas overthrew the Nandas, Kuntala country passed into the former's hand.<sup>4</sup> Though there is no contemporary epigraphical evidence to corroborate this inference, the fact does not seem to be beyond probability.<sup>5</sup> The Śravaṇabelgoḷa inscription records the migration southwards to Mysore of Chandragupta Maurya, the founder of the Mauryan dynasty accompanied by Jaina preceptor Bhadrabāhu and their death at Śravaṇabelgoḷa.<sup>6</sup> The king did not come down as a conqueror but as a Jaina devotee.<sup>7</sup>

More reliable information is however furnished by Aśokan edicts and their discovery near Siddapura (Chitradurga district) has established beyond doubt the fact that the Mauryan empire extended to northern Karnataka.<sup>8</sup> But Aśoka is not known to have led any expedition other than Kalinga. There is no clear evidence of the Mauryan emperors having undertaken wars of conquest in the South. From this it is evident that northern Karnataka, which comprised part of Mauryan empire was already in possession of the Mauryas. Therefore there seems to be some truth in the tradition about the rule of the Nandas over Kuntala leading to the surmise that they might have earlier brought it under their sway.<sup>9</sup> Mauryas came to have their southern possessions as a matter of course by overthrowing the imperial dynasty of the Nandas. Maḷavalli inscription of Viṇhukāda Chuṭukulānanda mentions a *Rajjuka* in the sense of a governor.<sup>10</sup> It indicates the prevalence of administrative hierarchy established by the Mauryas. The traces of Mauryan occupation of Deccan and Karnataka can be seen in the tradition about the pigmy houses that is dolmens being called *Morer-angaḍi* or dwellings of the Mauryas. This is a possible indication of the Mauryan association, taking *more* as the corrupt form of Maurya.

It is reasonable not to doubt the fact that the region of Halasi formed part of Aśokan empire and perhaps represented south-western

administrative division of the Mauryan empire as Aśokan inscriptions have been found to the east and south east of Belgaum. But it is strange that no inscription of his has been found so far in the region. The absence of his inscription in Halasi region may perhaps be explained by the fact that no suitable rock-material was available there for engraving his edicts. Even though no Mauryan antiquities have so far been traced in the region under study, it is possible that one day we may chance upon Mauryan artifacts or Aśokan edicts in Halasi itself to clear the presently pervading cloud of ambiguity.

### **The Sātavāhanas**

The Sātavāhanas asserted their suzerainty after the disruption of the Mauryan empire began. It was Simukha who founded the dynasty, which exercised enormous power for nearly three and a half centuries.

During the Sātavāhana period some settlements in the vicinity of Halasi did come up to prosperity. But for the discovery of a flourishing Sātavāhana town at Vaḍagāon-Mādhavpur, 50 kms to the northwest of Halasi, the Sātavāhana rule over the periphery of Halasi region would not have been confirmed.<sup>11</sup> Brick lined wells, brick structures and streets of the Sātavāhana period have been unearthed in the excavation of this site. Other antiquities include lead and potin coins of later Sātavāhana kings,

terracotta figurines, pottery, beads and so on.<sup>12</sup> A Prakrit inscription of 1<sup>st</sup>-2<sup>nd</sup> century AD has come to light at this site. Satavāhana inscriptions, coins, structural remains, rosette coated pottery, clay articles, beads and ornaments have been found at Belgaum,<sup>13</sup> Banavāsi<sup>14</sup> and Vasana.<sup>15</sup> Since Halasi region included parts of Belgaum, Dharwad and Uttara Kannada districts, it can be inferred that the region under study was ruled by the Sātavāhanas.

The antiquities of early historical affinity such as bright red wear potsherds and sprinkler fragments of local origin have been discovered at Bidrolli and Sātnalli near Haliyal in the periphery of Halasi.<sup>16</sup> It demonstrates the presence of early historic settlements in Halasi region during the early century of the Christian era. It may be noted that the above mentioned sites are located not far from Halasi. It is likely that Halasi and its periphery would have behaved like satellites of Sātavāhana township in Vaḍagāon-Mādhavapur near Belgaum.

About 1.5 kms to the west of Halasi at the foot of a granite hill is an extensive ancient site noticed first by Sundara in 1975.<sup>17</sup> This site is locally known as *Boḍke-Ṭembe*. The site is enclosed by an earthen fortification at the foot of the hill. In the pits dug here by the local people, parts of well-built brick structures at a small depth from the surface level were found. At the foot of the hill potsherds mostly comprising red wear pottery and



sparsely black-and-red-ware pottery was noticed. On the hilltop as well as at the foot of the hill at two or three places are heaps of brickbats, which indicate the existence of some structure there at.<sup>18</sup> It appears that these are the habitation remains of both the later Sātavāhana and the early Kadamba periods.<sup>19</sup>

The inadequate information provided by the epigraphical records and the total absence of lithic records confirming the Sātavāhana rule over Halasi hamper the attempts to reconstruct Sātavāhana hegemony over the region. The process of urbanisation of the region under study must have been started during the Sātavāhana regime. Ptolemy, the Greek geographer of C. 2<sup>nd</sup> century AD, while referring to the trade contacts of western countries with South India makes reference to the place Pasage along with other places.<sup>20</sup> Pasage has been identified as Halasi.<sup>21</sup> It is well known that the Sātavāhanas played key role in the maritime trade with Greco-Roman empire. From the above reference it can be surmised that in the brisk maritime trade between South India and Greco-Roman empire, the region under study must have played notable role and had been developed as a commercial urban centre right from the period of the Sātavāhanas.

Gautamiputra Śātakarṇi (C. 106-130 AD) who revived the power and prestige of the Sātavāhanas by defeating the Śakas was succeeded by his

son Vāsiṣṭiputra Pulumāvi (C.130-159 AD).<sup>22</sup> Memorial stone of the time of this prince is found in Uttara Kannada district.<sup>23</sup> Śivaśri(C 159-167 AD), Śivaskanda (C 167-174 AD) and Yajñaśri(C 174-203 AD) were the successors of Pulumāvi.<sup>24</sup>

Yajñaśri Sātakarṇi was the last great ruler of the Sātavāhana line after whom began the disruption of the Sātavāhana empire. The incessant wars with the Śaka-Kṣatrapas and the incompetence of the later rulers failed to hold the empire together.

#### **The Chuṭu-Ānandas**

The successors of Sātavāhanas in *Kuntaladēśa* were the Chuṭu Ānandas who ruled from Banavāsi as their capital. This is corroborated by *Purāṇic* and numismatical evidence.

The Chuṭu-Ānandas ruled over Belgaum region for decades between 3<sup>rd</sup> century AD till the advent of the Kadambas and the Bhōjas about whom there are no clear evidences due to the paucity of sources.<sup>25</sup>

When the Sātavāhanas were the suzerains, certain subordinate dynasties appeared to have exercised their authority in parts of Karnataka. This is evident from the discovery of coins issued by the Chuṭus. A couple of inscriptions of Chuṭu chief Viṇhukāḍa Chuṭukulānanda Sātakarṇi have

come to light. They are from Banavāsi and Maḷavaḷḷi.<sup>26</sup> In the *Nāga* sculpture inscription of Banavāsi there is reference to Viṇhukāḍa Chuṭukulānanda Sātakaraṇi and his daughter Śivaskanda Nāgaśrī and her unnamed son *yuvarāja*.<sup>27</sup> This inscription was issued in the 12<sup>th</sup> regnal year of the ruler. In Maḷavaḷḷi inscription also there is reference to Viṇhukāḍa.<sup>28</sup> Chuṭus succeeded to the Sātavāhana territory in the Banavāsi region extending over Shimoga , Karwar and Dharwad districts.<sup>29</sup> The fact that they also bore the surname Sātakaraṇi would indicate that they might have been not only the feudatories of the Sātavāhanas but also connected with that family.<sup>30</sup> In the periphery of Halasi region at Sātnaḷḷi near Haḷiyāl a couple of coins were unearthed bearing the legend *Rāṇo-Chuṭukulānandasa*.<sup>31</sup> On the basis of the size, shape, weight and material of the coins he has been identified as Viṇhukāḍa, which bear similarity with the coins of the same king discovered at Chandravaḷḷi and Banavāsi.<sup>32</sup>

It is suggested that the Kadambas succeeded the Chuṭus in the Kuntala country. Sircar surmises that the successors of the Chuṭus accepted the suzerainty of the Pallavas.<sup>33</sup> It was Mayūravarma who overthrew the Pallava yoke and established his own dynastic rule.

### The Bhōjas

The Bhōjas appear to have ruled over parts of north Konkan as contemporaries of Sātavāhanas.<sup>34</sup> A branch of them ruled from Chandore.<sup>35</sup> The Bhōjas of Chandor appear to have been ruling parts of Uttara Kannada district and Khanapur and Belgaum taluks i.e., Halasi region.<sup>36</sup> Elephant was their royal emblem.<sup>37</sup> Six of their copper plate records in Sanskrit have been found so far. Of these one is from Kāpōli in Khanapur taluk (Belgaum district) assigned to C 6<sup>th</sup> century AD.<sup>38</sup> Bhōja rulers like Dēvarāja,<sup>39</sup> Prithvīmallavarma and Aśankitavarma<sup>40</sup> ruled between 4<sup>th</sup> and 6<sup>th</sup> Century AD. The Bhōjas thus seem to have commenced their rule around Goa almost simultaneously with Mayūravarma.<sup>41</sup>

Bhōjas could not make a good political career owing to the rise of Kadambas particularly under Kākusthavarma and his successors. *Naravyāghra*, mentioned in Arvalem inscription appears to be Kadamba Mrigēśavarma.<sup>42</sup> In this case Kadambas must have made their incursion into the Bhōja territory and subjugated them.

Aśankitavarma (C 525-545 AD) issued a copper plate record in his fifth regnal year, which registers a *brahmadēya* grant in Palāśika viṣaya in which he figures as *mahārāja* indicating his rise to prominence.<sup>43</sup> This



suggests that under Aśankitavarma, Bhōjas were able to assert themselves at the cost of the Kadambas and extended their sway over Palāśika division.<sup>44</sup> The situation continued under Kāpālikavarma and Pṛithvimallavarma after whom there is no reference to the Bhōjas.<sup>45</sup>

The Bhōja occupation of Palāśika region coincided with the decline of the Kadambas under Kṛṣṇavarma II on the one hand and establishment of Bādāmi Chalukyan kingdom by Pulakēśi I on the other.

### **The Early Kadambas**

The Kadambas are one of the principal royal families of Karnataka who ruled over various parts of South India either as independent kings or feudatories at different periods. The emergence of the Kadambas marks the beginning of the new epoch in the history of Karnataka. Rising as the great successors of the Sātavāhanas, Kadambas held the destiny of Karnataka from the middle of fourth century AD. Hailing from Tālagunda they made Vaijayanti or Banavāsi as their capital and hence known as Kadambas of Banavāsi. This is the oldest of the Kadamba families. They could be described as the founders of the first sizable kingdom in Karnataka with motivation of expansion and defence.<sup>46</sup> They successfully countered the extension of Pallava dominion in Karnataka. They founded the kingdom in the northwestern region of present Karnataka comprising of Shimoga,

Uttara Kannada, Dharwad and Belgaum districts.<sup>47</sup> Their authority had extended from Arabian Sea to the river Malaprabhā.<sup>48</sup> Kadambas, however, did not get an opportunity to raise their kingdom to the status of a large empire. This was largely because of the emergence of the powerful kingdoms like those of Viṣṇukunḍins and the Gaṅgas in the neighbourhood of the Kadamba territory. But nevertheless, their history is imprinted with hectic political activities against heavy odds and far-reaching cultural contributions making it a memorable epoch. Apart from Banavāsi, their principal capital, the Kadambas had the subsidiary capital at Palāśika (modern Halasi), which remained as their provincial headquarters for a long time to come. It later became an administrative division of 12000 villages that extended up to parts of Dharwad, Belgaum and Uttara Kannada districts. Although the rising tide of the Chalukyan power checked their suzerainty by C. 540 AD, the descendants of the Kadambas ruled in different parts of Karnataka in the capacity of feudatories as late as the close of 13<sup>th</sup> century AD.

The dawn of the Kadambas resulted in the dawn of Halasi region. That it was the epicentre of early Kadamba activities is evident from as many as seven copper plate records of the early Kadambas from this place. The fortunes of the city smiled upon the Kadambas who exercised control over this region for over three centuries with unbridled power.

The Sātavāhana findings in the excavations near Belgaum and explorations in Halasi revealed that the Kadambas were perhaps the political successors of the Sātavāhanas in this region as also in Karnataka.

### **Origin of the Dynasty-The Name Kadamba**

The origin of the Kadamba family is enveloped in the mist of legendary tales. The epigraphical records give divergent views. The voluminous writings of scholars on their origin have produced unimpeachable evidence as regards their nativity and origin, which can be classified under three heads- *Purāṇic* or divine, tribal and local origin.<sup>49</sup> The records of the later Kadambas of Hāngal, Goa and Bankāpur of the early medieval period give an account, which ascribes mythical origin.<sup>50</sup> It is probably when the Kadambas emerged in the 10<sup>th</sup> century AD from the political obscurity, they had suffered for over 300 years and had lost sight of their historical origin.<sup>51</sup> So various legendary stories were invented connecting the progenitor of their race to a demi god.<sup>52</sup>

According to the later Kadamba record, the family is stated to have originated from Jayanta otherwise called Trilochana Kadamba.<sup>53</sup> He is said to have sprung from the drops of sweat, which fell on the earth near the *Kadamba* tree from the forehead of god Śiva after the conquest of the demon Tripurā.<sup>54</sup> In the records of the Kadambas of Goa, the birth of

Trilōchanakadamba, the progenitor of the Kadamba family is ascribed to the heroic fervour (*vīrarasa*) of Lord Śiva when he won victory over Tripurā.

In Halasi inscription it is stated that the Kadamba tree itself grew up from the drop of nectar (*amṛuta*) that fell on the ground at the time of churning the sea.<sup>55</sup> Several kings in the family bear the *praśasti Hara-Dharaṇi-prāpta-Trilōchana-Kadamba-varṇsa-mahodaya*.<sup>56</sup> This also indicates divine origin of the family from god Śiva and goddess Earth. A record says that to Rudra and Iḷā was born under the auspicious Kadamba tree Mayūravarma with an eye on his forehead and hence called Mukkaṇṇakadamba.<sup>57</sup>

A Jain tradition<sup>58</sup> recorded in an inscription of 11<sup>th</sup> century AD states that Mayūravarma, the porigenitor of the Kadamba family was a son of a sister of Ānanda Jina vratindra, a Jaina *Tīrthaṅkara*, born under a *Kadamba* tree. Upon him Śāsanadēvi bestowed on a kingdom. He was named Mayūravarma because a crown of peacock feathers had been placed on his brow.

The Balligāve inscription<sup>59</sup> states that Aśvatthāma who went to mount Kailāsa saw king Nanda worshiping Śiva with Kadamba flowers. He



was blessed with two sons who were to be the progenitors of the *Kadamba-Kula*. Aśvatthāma as desired by Śiva instructed them in the use of weapons.

These accounts found in the records of 10<sup>th</sup>-11<sup>th</sup> centuries AD and there after, are however mythical and can not be called historical. The above mentioned accounts may only indicate that the family claimed a divine origin perhaps as a result of the trend of the times when several other royal families of Karnataka like the Chālukyas, Sēuṇas and Hoysaḷas also claimed a divine origin. This is also an effort made by them towards Aryanisation.<sup>60</sup> Kadambas were no exception. One thing common about these accounts is the association of the name *Kadamba* with the Kadamba tree or flowers. These discussions also take us to the origin of the name of the family *Kadamba*.

An attempt has been made by the scholars to trace the original region to which the Kadambas belonged. Moraes opines that the Kadamba tree is common in Deccan.<sup>61</sup> In Sikkim, Uttara Kannada and Kurnool (Andhra Pradesh), it is said to be indigenous.<sup>62</sup> The close scrutiny of Tāḷagunda inscription reveals that this ancient family came to be called Kadamba because of a lone (*ēkapāda*) Kadamba tree in the vicinity of their house.<sup>63</sup> There seems to be nothing strange and unbelievable in this account.<sup>64</sup> The lone *Kadamba* tree would have given the family the casual name of Kadamba only if it had been grown in a *non-Kadamba* growing

area.<sup>65</sup> It may be reasonably presumed that Kadambas must have migrated from some *Kadamba* growing area to some place in *non-Kadamba* Konkan probably in the Kanara tract.<sup>66</sup> The thickly forested region into which Mayūravarma retired for his strategy against the Pallavas is likely to be the Malnāḍ-Kanara region.<sup>67</sup>

Botanically this tree is known as *Anthocephalus Kadamba*.<sup>68</sup> This species has been associated with Indian culture since long past and it is a familiar tree in Indian forests of Himālayan plateau.<sup>69</sup>

In the records of Kadambas of Hāngal, Mayūravarma is said to have migrated from the Himālayan region and brought eighteen Brāhmin families from *Ahichchātra* and settled them in the *Kuntala* country.<sup>70</sup> It is quite possible that they had migrated to the southern region and when they, after long saddled themselves into power first served the Sātavāhanas slowly carving out a principality for them.<sup>71</sup> That the Kadambas were originally Brāhmaṇas is clear from the graphic description in the Tālagunda inscription who became Kṣatriyas due to Mayūravarma's conflict with the Pallavas.<sup>72</sup>

Even if the contention of scholars like Gopal that the Kadambas were Brāhmin migrants from north is accepted, nothing definite can be said about the exact region of north India whence they hailed. There is also no

evidence to show that the ancestors of Mayūravarma served under the Sātavāhanas as the Kadamba records are unanimous in ascribing the foundation of the kingdom to Mayūravarma.

### **An Historical Account of the Early Kadambas**

#### **Viraśarma and Bandhuṣeṇa**

The Guḍnāpur inscription of Ravivarma gives the graphic description about two predecessors of Mayūravarma, viz., Viraśarma and Bandhuṣeṇa. Viraśarma is described as a Brahmin where as Bandhuṣeṇa is credited with the acceptance of Kṣatriyavarṇa i.e., warrior profession. This implies that Bandhuṣeṇa must have been a petty chief with some authority either under the Chuṭu-Ānandas or the Pallavas. Halasi plates of Ravivarma also refer to Bandhuṣeṇa.<sup>73</sup> He has been described as *Āchārya Bandhuṣeṇa* well versed in the knowledge of omen and has acquired fortune through his fervour.<sup>74</sup> Both Viraśarma and Bandhuṣeṇa had moulded the mind and thinking of Mayūravarma in such a way that he could, at a moment of crisis, react in an effective manner as to get himself hoisted to the position of a powerful ruler.

#### **Mayūraśarma ( C 325-345 AD)**

Taḷagunda inscription gives the graphic description of the circumstances leading to the foundation of the Kadamba kingdom. As gathered from the above-mentioned inscription “in the Kadamba family..... there was an illustrious chief of the Brāhmaṇa lineage, named Mayūravarma adorned with the sacred knowledge, good disposition, purity and the rest. With his grandfather (*guru*) Virāśarma he went to the city of the Pallava kings (Kāñchīpura) and eager to study the whole sacred lore, quickly entered the *ghaṭika* as a mendicant. There engaged by a fierce quarrel with a Pallava horse-man (he thought): Alas! In this *Kali* age the Brāhmaṇa should be so much feebler than the Kṣatriyas; for, if to one, who has duly served his preceptors family earnestly studied his branch of the *Vēdas*, attainment of knowledge of Brahman (*Brahmasiddhi*) is dependent on a king, what can there be more painful than this? And so, with the hand dexterous in grasping the *kuśa* grass, the fuel, the stones, the ladle, the melted butter and the oblation vessel, he unsheathed a flaming sword, eager to conquer the earth”.<sup>75</sup>

From the Hirēhaḍagali plates of Pallava Śivaskandavarma, it is known that he performed *aśvamēdha* sacrifice. The ‘quarrel incident’ at Kāñchi took place on the eve of the sacrifice performed by Pallava Śivaskandavarma as opined by scholars like Govinda Pai and

Mahalingam.<sup>76</sup> Mayūravarma was anointed by Ṣaḍānana (= Skanda), who was as rightly suggested by Ramesh, probably the Pallava king (Śiva) Skandavarma himself. Thus Mayūravarma took to arms and succeeded in fulfilling his owe of vengeance during the rule of Pallava Śivaskandavarma.

As he was humiliated by Pallava horsegaurd, he exchanged his sacrificial implements for a flaming sword. This region is identified as Triparvatanagara.<sup>77</sup> The Tālagunda inscription says that Mayūravarma swiftly defeated in battle the frontier guards of the Pallava kings and occupied the inaccessible forest stretching to the gates of Śrīparvata. Obviously after the incident at Kānchi he went back to his place and trained himself in martial arts, took the leadership of the small army of his father Bandhuṣēṇa, recruited more men and was successful in defeating the frontier guard in surprise attacks. In the impregnable forest region he indulged in guerilla warfare and struck Pallava army. It was during this time that the Pallava army had been humbled by Samudragupta's campaign. The event encouraged Mayūravarma further. He succeeded in extracting taxes from the great Bāṇas. The area subjected to raids by Mayūravarma must have included not only the thick forest region of

Malnāḍ but also the lands extending to Triparvata identified with Śrīśailam in Andhra Pradesh.

Realising his valour and strength the Pallavas made a delightful compromise by installing Mayūraśarma on the Kadamba throne.<sup>78</sup> He became the master of the earth stretching from the western sea to *Prehāra*.<sup>79</sup> Though several interpretations of *Prehāra* have been made, it is now accepted by all that this is a reference to the Malaprabhā river.<sup>80</sup> As pointed out above it was probably Śivaskandavarma who in his last years recognised Mayūravarma's independent status.

Mayūraśarma who earned his kingdom by his personal valour started ruling from Banavāsi in Uttara Kannada district. The insufficient details of the date in the epigraphs make it difficult to fix the chronology with precision. The 80<sup>th</sup> year of victory mentioned in Halasi plates of Kākusthavarma is taken to have been the year of the foundation of the Kadamba dynasty.<sup>81</sup> From Mayūravarma to Kākusthavarma there were four rulers; each of whom therefore is assigned 20 years of rule and this brings to the commencement of the rule of Mayūraśarma from C 325-345 AD.

So far Halasi region has not yielded early Kadamba inscription pertaining to Mayūravarma. The two epigraphical records (Maḷavalli and Chandravalli) help us to decide the extent of Mayūravarma's kingdom.<sup>82</sup> In

addition to the western districts of Uttara Kannada and Shimoga, the districts of Chitradurga, Belgaum and Dharwad were included in it.

The credit of raising his family to the level of a ruling dynasty goes to Mayūravarma. He was a gifted ruler and a great scholar who has been often described in the inscriptions as *Vēdāṅga vidyā viśārada*. He seems to be the first ruler of Karnataka to have introduced Sanskrit as the official language.

**Kongavarma (C 345-365), Bhagīrathavarma (C 365-385 AD) and Raghavarma (C 385-405 AD)**

Kongavarma, Bhagīrathavarma and Raghavarma succeeded Mayūravarma in that order. Kongavarma was capable of maintaining his independence and kept his feudatories in subjugation.<sup>83</sup> Tālagunda inscription alludes him of “lofty great exploits in terrible wars” and that his “diadem was shaken by the white *chowries* of all the chiefs of the districts, who bowed down”. Guḍnāpur inscription credits him with the destruction of the kingdoms of the enemies. It can be surmised from these statements that Kongavarma was a great statesman and warrior who enjoyed the subordination of his chiefs.

Kongavarma was succeeded by his son and successor Bhagīratha described as “the sole lord of the lady of the Kadamba land”, “Sacredly born in *Kadamba-Kula*”.<sup>84</sup> According to Guḍnāpur inscription he was “a

king well acquainted with truth, valour, dignity, learning and arts". These descriptions obviously imply that he consolidated the kingdom given to him by his ancestors.

The next king Raghuvarma was of good fortunes, honoured by kings having defeated his enemies by valour and earth's most prosperous ruler.<sup>85</sup> That there had been combats during Raghuvarma's reign is confirmed by Halasi plates of *Yuvarāja* Kākusthavarma who seems to have been in great danger of losing his life and was saved by the bravery of a general Śrutakīrti.<sup>86</sup> It was his keen political insight than his generalship that saved the empire from impending disaster.<sup>87</sup> This record obviously belong to the last years of Raghu's reign and since there is no mention of the ruling king, probably much of the administrative affairs of the kingdom were being looked after by Kākusthavarma himself. From this record it is obvious that Palāśika had already become a place of importance and plausibly the secondary capital of the Kadambas. According to Tālagunda inscription he was "well-versed in the ways of sacred lore, a poet, a donor, skilled in manifold arts and beloved to the people."

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#### **Kākusthavarma (405- 430 AD)**

As Raghuvarma had no male issues, after his death the kingdom passed on to his younger brother Kākusthavarma. The Halasi plates dated in 80<sup>th</sup> year of victory refer to Kākusthavarma as *yuvarāja*.



Kākusthavarma who was active as *yuvarāja* at Palāśika ascended the throne under whom the Kadamba empire reached the acme of its greatness.<sup>88</sup> His Tālagunda inscription amply attests his greatness, political supremacy and cultural prosperity of that time.<sup>89</sup> As a prince he issued the copper plate record from Halasi recording a donation of a field in the village *Khetagrama* to *Sēnāpati* Śrutakīrti for saving his life.<sup>90</sup> Kākusthavarma's wars with stronger foes are evident from the Tālagunda inscription. It is possible that these wars might have taken place when he was *yuvarāja*. Probably in one of those wars Kākusthavarma was put into an awkward position when the commander of the army Śrutakīrti, came to his rescue. The fact that as a prince he made the gift from Halasi would suggest that, Halasi was the capital from where the heirapparent managed the affairs of the state.

Halmiḍi inscription describes Kākusthavarma as the enemy of Kaḷabhras, which indicated the combats of Kākusthavarma with them.<sup>91</sup> Contemporary records mention some feudatory families under the subordination of Kākusthavarma like Bāṇas, Sēndrakas, Aḷūpas and Kēkayas.

Nothing is known about Kākusthavarma's military exploits except the figurative statement made in the Tālagunda inscription like "war with

the stronger....(etc.) were the rational ornament of a ruler....”, that his “kinsmen who were waylaid by the stronger”.<sup>92</sup>

Described as the “glory of the Kadambas”,<sup>93</sup> “the ornament of the Kadamba family”,<sup>94</sup> and “the *yuvarāja* who enjoys the general good wishes of his subjects”,<sup>95</sup> Kākusthavarma was a formidable warrior and a wise administrator whose rule was the heyday of the Kadamba power.

Kadamba’s ascendancy to power under Kākusthavarma is also evident from the matrimonial alliances this dynasty had with prominent ruling houses of India including the Guptas, Vākātakas, Bhaṭṭāris and Gaṅgas. Kākusthavarma gave his daughters in marriage to the princes of these ruling houses. Tālagunda inscription, however, is clear on Kākusthavarma’s policy of matrimonial alliances which kept the kingdom in peace and raised the prestige of the Kadamba family.

There are some indirect evidences to show that the Kadambas had matrimonial alliances with the Guptas and Vākātakas. According to a verse attributed by Kṣēmendra to Kālidāsa’s *Kuntalēśvaradautya* and quoted by himself in his *Auchityavichāra Charchā* as also Bhōja’s *Śṛṅgāraprakāśa* and *Sarasvati Kaṇṭhābharaṇa* and Rājaśekhara’s *Kāvyaṁīmāṁśa*, the king of Kuntala gave his daughter in marriage to a Gupta prince. The more competent claimants to this alliance among the Gupta kings are

Kumāragupta and his son Skandagupta.<sup>96</sup> The king of Kuntala whose court Kālidāsa had visited is taken to be Kākusthavarma.<sup>97</sup> Kadamba Kākusthavarma had given his daughter in marriage to his feudatory Paśupati of the Bhaṭāri family plausibly related to the Aḷūpas. His another daughter Ajitabhatārika was married to Vākāṭaka prince Narēndrasēna. The reigning period of Kākusthavarma is fixed to be C 405-430 AD.<sup>98</sup>

That Kākusthavarma was an illustrious ruler is best summarised in the Tālagunda inscription. It attributes to him the qualities of an ideal ruler. To quote the text of the inscription “war with stronger, compassion for the needy, relief of the distressed, proper protection of the people were the rational ornaments of the ruler”. That he caused to be made a reservoir for the abundant supply of water in Tālagunda as evinced from the inscription of the place speaks of his benevolence.

In the concluding years of his rule Kākusthavarma had involved his son Śāntivarma in the act of administration. Tālagunda inscription states that the poem of Kubja was engraved on stone by the commands of king Śāntivarma, thereby indicating latter’s participation in the administrative affairs of the state.

### **Śāntivarma ( C 430-455 AD) and Kṛṣṇavarma I ( C 430-460 AD)**

Śāntivarma ascended the throne of the main branch of the Kadambas at Banavāsi after the death of his father Kākusthavarma. More or less simultaneously Kṛṣṇavarma I, son of Kākusthavarma from the Kēkaya princess declared his independent rule with Tripurvata as his capital. Kumāravarma founded the Uchchangi branch of the Kadambas. As there were no direct combats between these families, it is evident that the partition of the kingdom might have taken place with the consent of Kākusthavarma. No inscription assignable to the first kings of these new branches has come to light.

Śāntivarma was actively associated in the administration of the state during the last years of Kākusthavarma. No details regarding his personality and achievements are forthcoming because of the lack of his own records. However from the records of his successors some information can be gathered about his reign.

Described as *Yuvarāja* Śāntivarma in Tālagunda inscription, he had the title *Vaijayanti-tilaka-samagra-Karnāṭa-bhūvarga-bhārata*<sup>99</sup> The Halasi plates of Mṛigēśavarma say that Śāntivarma had enticed goddess Lakṣmi from the abode of her enemies.<sup>100</sup> This is an indication that probably some sort of trouble had arisen during his reign, which he might

have successfully overcome. Guḍnāpur inscription of Ravivarma states that Śāntivarma “as his name, was for the peace of his subjects (and) had more virtues than other lords of the earth”.<sup>101</sup> In the Herbaṭa plates of Viṣṇuvarma he is stated to have been anointed by *Śāntivarmamahārāja-Pallavendra (abhiṣiktēna)*.<sup>102</sup> This statement had been translated as *Śāntivarmamahārāja* the Pallava king. But Mahāliṅgam has better rendered the statement as *Śāntivarmamahārāja* and Pallava king.<sup>103</sup> This seems to be the more acceptable interpretation of the relevant line of the record. Hence *Śāntivarmamahārāja* has to be identified with Śāntivarma himself. The Birur plates of Viṣṇuvarma dated his 3<sup>rd</sup> regnal year, states that the king made the grant with the consultation of his senior father (i.e., uncle) *Śāntivarma-dharma-mahārāja*. It can be surmised from the above inscription that the Tripurvata branch of Kadambas under Viṣṇuvarma recognised at least the nominal suzerainty of Śāntivarma till the former’s 3<sup>rd</sup> regnal year. This must be due to some magnanimous gesture taken by Śāntivarma for placing Viṣṇuvarma on the throne of Tripurvata against his adversary, probably Dēvavarma, after the death of Kṛṣṇavarma I. After the battle Śāntivarma brought Prabhāvatī, a Kēkaya princess, in marriage to his son Mṛigēśavarma who became the mother of Ravivarma. Śāntivarma secured the love of his subjects by his wise system of administration and

works of charity.<sup>104</sup> Śāntivarma's son Mṛigēśavarma erected a *jinālaya* at Palāśika eight years after the death of his father.<sup>105</sup>

That Kṛiṣṇavarma I was more valourous and was ruling independently is evident from the performance of *Aśvamēdha* sacrifice.<sup>106</sup> He had the title "lord of the riches of South India", a title borne by the great Sātavāhanas. He was too ambitious to be contented with whatever he had inherited. As mentioned above Aṇaji plates refer to the disastrous defeat of Kṛiṣṇavarma's army and the ruin of the Kēkaya country by Nanakkasa Pallava.<sup>107</sup> He had two sons Viṣṇuvarma and Dēvavarma. After Kṛiṣṇavarma I, his son from Kēkaya princess, Dēvavarma succeeded overlooking the claims of Viṣṇuvarma. Hence Viṣṇuvarma sought the assistance not only of his elder father Śāntivarma, but also the Pallava king.<sup>108</sup> Śāntivarma anointed his nephew Viṣṇuvarma at Tripurvata. In his 3<sup>rd</sup> regnal year Viṣṇuvarma still considered Śāntivarma to be his suzerain.<sup>109</sup>

The association of Kadamba rulers of Banavāsi with Śrīvijaya Palāśika and the subsequent shaping of the destiny of the region commenced with the emergence of Kadambas to the helm of affairs under Kākusthavarma and the subsequent rulers of the dynasty. The *yuvārāja* used to acquaint himself with systematic royal, administrative and military

training while governing vast track of land like Palāśika. The region under study played a great role in moulding the character and personality of the *Yuvarāja* into successful ruler by providing necessary royal training while governing the province. Even Kṛṣṇavarma appears to have ruled from Palāśika from about 450 AD. Gopal has speculated that the later part of Śāntivarma's rule witnessed the revolt of his younger brother Kṛṣṇavarma I who probably sought the help of Pallavas while Kēkaya chief stood by his son-in-law (Kṛṣṇavarma I).<sup>110</sup> However this view has been discarded. The Aṇaji inscription informs that Śivanandavarma of the Kēkaya family, "at the ruin of his country (when) the army of Kṛṣṇavarma got defeated in the tumultuous battle fought between *Nanakkasa Pallavarāja* and Kṛṣṇavarmarāja", unable to face humiliation renounced the world.<sup>111</sup> Śivanandanavarma was the father-in-law of Kṛṣṇavarma I. It seems possible that Kṛṣṇavarma I also lost his life in the battle. The battle had possibly ensued because of the ambitious designs of Kṛṣṇavarma I against Vaijayanti throne as well as other neighbouring powers like the Pallavas. Hence it is not likely that Śāntivarma either took stance of neutrality or joined hands with the Pallavas. Obviously owing to the death of Kṛṣṇavarma I, the Pallavas proceeded further along with Śāntivarma and having subdued Dēvavarma (the beloved son of Kṛṣṇavarma I), enthroned

Viṣṇuvarma at Tripurvata as successor of Kṛṣṇavarma I. And this explains why Viṣṇuvarma took the consent of his senior-father Śāntivarma before he made Birūr grant and describe Śāntivarma as the lord of *Karṇāṭa*.<sup>112</sup> Even though Gopal says that Śāntivarma predeceased his brother Kṛṣṇavarma I, it is evident from Viṣṇuvarma's record that Śāntivarma survived at least for three more years after Kṛṣṇavarma's death.<sup>113</sup>

#### **Mṛigēśavarma (C 455-480 AD)**

Described as Vijaya-Śiva-Mṛigēśavarma in the inscriptions, he is said to have achieved steadfastness and brilliant courage in the battle.<sup>114</sup> As many as nine records of Mṛigēśavarma are found so far ranging from his second to eighth regnal years. Halasi plates call him the eldest son of Śāntivarma.<sup>115</sup> Dēvagiri plates of his 4<sup>th</sup> regnal year state that the year has been "productive of victory and long life and health and wealth" and that he had "achieved great wealth by the strength and prowess of his own arm in great stress of war". It indicates that between his 3<sup>rd</sup> and 4<sup>th</sup> regnal year he had to fight wars. That he was actually engaged in wars against the family of Tuṅga-Gaṅga is reflected in the Halasi plates of his 8<sup>th</sup> regnal year.<sup>116</sup> It states that he "uprooted the family of Tuṅga-Gaṅga" and "a very fire of destruction to the Pallavas".



Halasi plates of his fourth regnal year speak of his arduous battles said to be against Gaṅga king Mādhava III and Pallava Siṃhavarman II.<sup>117</sup> The word Tuṅga appeared in the Halasi plates is interpreted to mean high or prominent used as an adjective for the Gaṅgas, there by meaning great Gaṅgas.<sup>118</sup> That his queen Prabhāvati was from Kēkaya family is evident from the doorjamb inscription of Praṇavēśvara temple at Tālagunda.<sup>119</sup>

Mṛigēśavarma probably passed away within a couple of years after his 8<sup>th</sup> regnal year. As revealed from the Kuḍagere plates probably in the minority of his son Ravivarma, one Śiva Mandhatrivarma ruled from Banavāsi.<sup>120</sup> Looking at the palaeography of the record and the analogy of the name with that of Mṛigēśavarma he has been regarded as the brother and successor of Mṛigēśavarma.

Described as Yudhiṣṭira in justice, Mṛigēśavarma shared his wealth with Brāhmaṇas, saints and scholars. He was great alike in war and peace. His victory over the Gaṅgas and Pallavas reveal his greatness as warrior. The versatility of his personality is best reflected in the Dēvagiri plates.<sup>121</sup> His “great and noble mind busied itself in learning and investigating the true meaning of several sacred writings, which effect that which is pleasant and beneficial in both the worlds”. He was “clever, skillful, expert in the art of government and in the propriety of conduct” and “acquired great and

steadfast courage in many fights”. He was “well versed in several sports comprising the riding on elephants and horses and use of weapons and other things.” Indomitable courage, keen intellect, presence of mind and an enormous capacity of assimilating the knowledge of all kinds were his assets. He was a great patron of Jainism who constructed a *jinālaya* at Palāśika as merit for his deceased father and gifted 33 *nivartanas* of land for the Jaina ascetics as revealed from the Halasi plates of his 8th regnal year.<sup>122</sup>

Epigraphical records reveal the name of a few officers of the reign of Mrigēśavarma. They are Kīrtivara,<sup>123</sup> *Bhōjaka* Dāmakīrti,<sup>124</sup> *Aśvayuktaka* Jayanta<sup>125</sup> and *Sēnāpati* Naravara.<sup>126</sup>

#### Śiva-Mandhātrivarma (C 480-484 AD)

As already pointed out above Śiva-Mandhātrivarma appears to have ruled for a short period of four years during the minority of his nephew Ravivarma. Kuḍigere inscription dated his 2<sup>nd</sup> regnal year is the only record pertaining to his reign.<sup>127</sup> Nothing is known about his political career. By about 480 AD either he passed away or abdicated the throne in favour of the legal heir Ravivarma, son of Mrigēśavarma.

### **Ravivarma (C 484-519 AD)**

Mṛigēśavarma had three sons viz., Ravivarma, Bhānuvarma and Śivaratha who were too young to ascend the throne. After a brief gap of five years Ravivarma, the legal claimant to the throne was crowned as the king at Banavāsi. Of the epigraphical records pertaining to his reign the Guḍnāpur inscription, undated Halasi inscription and Davanagere plates of 34<sup>th</sup> regnal year are significant as they throw light on the political events of his reign. These inscriptions highly extol his extraordinary qualities of head and heart.

Ravivarma is said to have conquered king Chaṇḍadaṇḍa of Kāñchi and King Viṣṇuvarma and other kings where after he was ruling from Palāsika as revealed from his Halasi plates.<sup>128</sup> *Chaṇḍadaṇḍa* has been taken to be the name of Pallava king but of late Ramesh has suggested that it should be taken to mean a “fierce army” (i.e., fierce army of the king of Kāñchi, Pallava).<sup>129</sup> The suggestion seems acceptable since no Pallava king bearing the name *Chṇḍadaṇḍa* is known otherwise. Either Skandavarma or Nandivarma I could be his Pallava adversary. According to Guḍnāpur inscription Ravivarma killed Viṣṇudāsa in his boyhood and one Balarāja.<sup>130</sup> Viṣṇuvarma of Halasi plates and Viṣṇudasa of Guḍnāpur inscription are apparently identical. Ramesh suggested that he might be Pallava king

Viṣṇugōpa.<sup>131</sup> However we feel that Viṣṇuvarma or Viṣṇudāsa killed by Ravivarma was probably the namesake of the Tripurvata branch of the Kadambas who is known by both the names in their records. Possibly the king tried in vain to establish his suzerainty over the main branch taking advantage of the young age of Ravivarma and was killed by the latter.

Though Guḍnāpur inscription gives a list of dynasties like Gaṅga, Punnāṭa, Pāṇḍya, Aḷupa, Kongāḷva and other kings subdued by Ravivarma, the kings are not mentioned by their name. Ravivarma's Gaṅga contemporary Avinīta had married his daughter to Punnāṭa Skandavarma II who must also have been the contemporary of Ravivarma. Hence Gaṅga Avinīta and Punnāṭa Skandavarma II may be regarded as the adversaries who suffered reverses at the hands of Ravivarma.

Ravivarma's Kuntagaṇi plates<sup>132</sup> and Durmāya grant<sup>133</sup> were issued respectively from Uchchaṣṭiṅgi and Panktipura (modern Hāṅgal in Dharwad district). This indicates Ravivarma was shrewd enough to lay his claim to these kingdoms either by peaceful means or by use of arms. It also indicates that by the time of Ravivarma, Hāṅgal has become an important subsidiary capital of the Kadambas.

Throughout his career Kadambas were active in Śrīvijaya Palāśika. That Palāśika was the centre of gravity of political, cultural and socio-

religious activities under Ravivarma is evident from three sets of copper plate records he issued while ruling from Halasi.<sup>134</sup> His Halasi copper plates (11<sup>th</sup> year) refer *Pandāra* as the *Bhōjaka* of the place. Ravivarma's brother Bhānuvarma was probably in charge of Palāśika for at least some time.<sup>135</sup> Śrikīrti and *Pratihāra* Jayakīrti and Dāmakīrti were other officers mentioned in Halasi plates during the reign of Ravivarma.<sup>136</sup>

In the Halasi grant of his brother Bhānuvarma, he is called “the pious king of the Kadambas”.<sup>137</sup> According to Sirsi plates he was “well versed in statesmanship”.<sup>138</sup> Halasi plates of his son Harivarma record that “he was touchstone to test the gold, which was the mind of the learned men and that he supported holy people with the wealth he had amassed by just means.”<sup>139</sup>

According to his Halasi plates, Ravivarma established the ordinance at the mighty city of Palāśika to support the ascetics during the rainy season.<sup>140</sup> His second Halasi plates mention his grant to god Jinendra.<sup>141</sup>

Under Ravivarma the political authority of Kadambas appears to have extended as far north as the Narmadā if there is truth in the boasts made in his records. According to Davanagere plates “the king (Ravi) is himself Viṣṇu in disguise, conqueror of wicked men, who has appeared giving up his discus... The good king is never swayed away by pride...The goddess

of wealth dwelling even in the breast of Viṣṇu did not feel so pleased as she did while remaining as a slave in the arms of Ravi and enjoying the fragrance of the sandal paste thereon. The universe has as her lord this king well-versed in polity, like the heaven having her master Indra...<sup>142</sup>

Ravivarma was evidently a great king of the Kadambas. Thus adored by all his subjects, Ravivarma passed away after a long reign of over 35 years on whose death one of his queens is said to have become a *sati*.<sup>143</sup> Kavaḍi stone inscription refers to the passing away of queen of (?) Ravivarma.<sup>144</sup> Rice has suggested that she committed *sati* upon the death of Ravivarma. Although the possibility cannot be ruled out, it remains only a surmise.

#### **Harivarma (C 519-530 AD)**

Harivarma succeeded his father Ravivarma at Vaijayanti. Though four records of this king have been found so far, in none of them Harivarma lays claim to any political achievement. A record of his 4<sup>th</sup> regnal year states that his “sovereignty was free from all troubles”,<sup>145</sup> thereby implying a peaceful atmosphere during his reign. Harivarma was camping at Palāśika in his 5<sup>th</sup> regnal year, which has been referred as his capital.<sup>146</sup> Sangolli inscription<sup>147</sup> was issued in his 8<sup>th</sup> regnal year according to Pañchamukhi. From his records it may be inferred that he ascended the throne in about 519 AD.<sup>148</sup> Halasi plates of his 4<sup>th</sup> regnal year

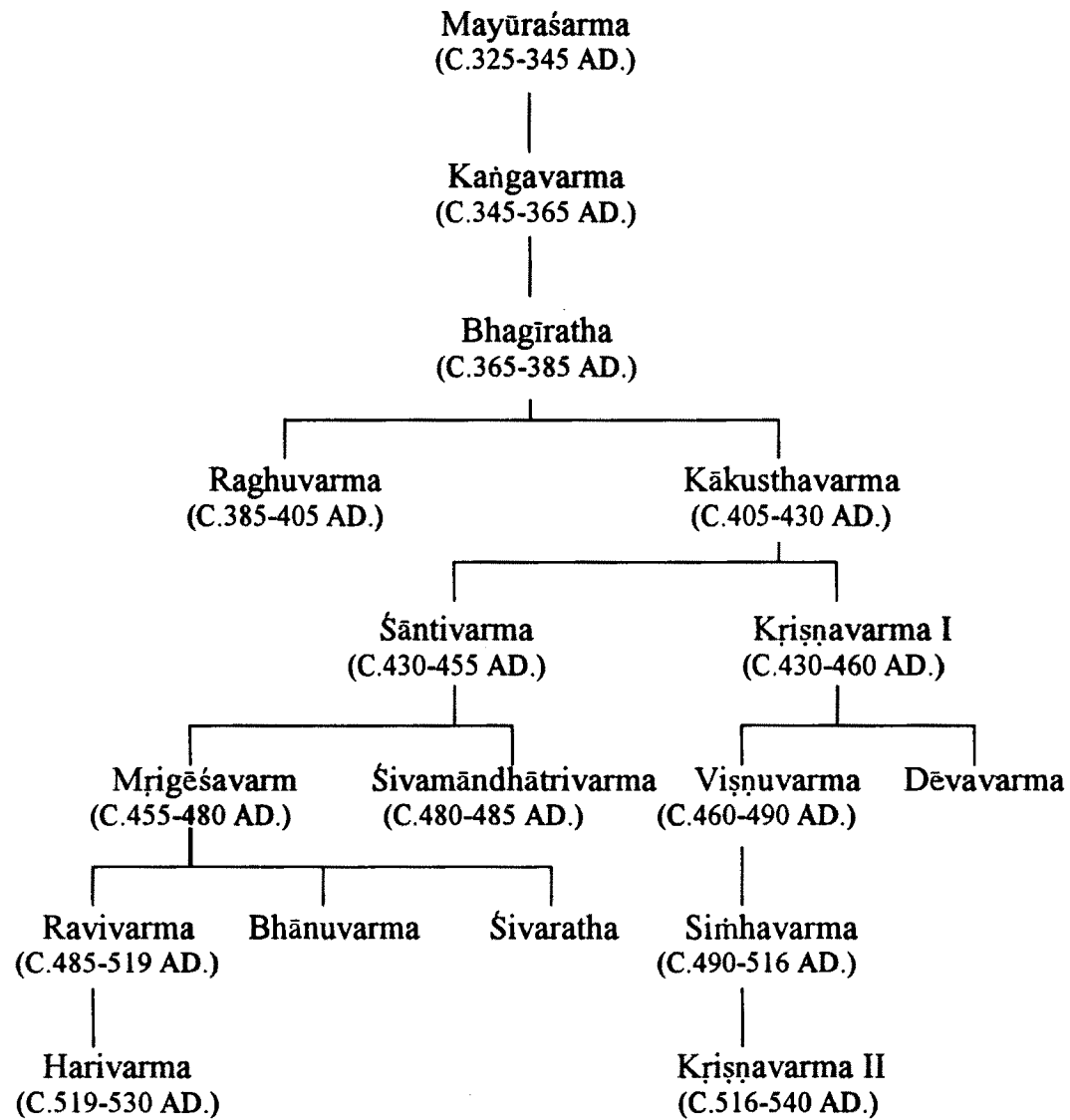
record that “he was kind towards his subjects”.<sup>149</sup> His rule appears to have enjoyed peace and prosperity inherited by the achievements of his father Ravivarma. In Halasi plates issued in his 5<sup>th</sup> regnal year Harivarma is described as “a moon to the blue lotuses that were the hearts of his own subjects”.<sup>150</sup>

Harivarma appears to have enjoyed the co-operation of his relatives and feudatories during his reign. His uncle Śivaratha was probably in charge of the region around Uchchśringi.<sup>151</sup> Sēndrakas, the trusted feudatories of the Kadambas right from the time of Mayūravarma continued their allegiance. Bhānuśakti was the chief during Harivarma’s reign at whose instance he made grants to a *basadi* at Palāśika.<sup>152</sup> Harivarma’s commander-in-chief was Viṣṇudāsavarma as referred in his Mahāmaḷapallī grant.<sup>153</sup>

Harivarma appears to have underestimated the capabilities of his contemporary Kṛṣṇavarma II of Tripurvata branch of the Kadambas. Kṛṣṇavarma II is stated to be on an expedition to Vaijayanti in his Bennur plates (undated).<sup>154</sup> Kṛṣṇavarma’s record of his 7<sup>th</sup> regnal year claims him to be ruling as *dharmamahārāja* from Vaijayanti,<sup>155</sup> which must have happened either through the use of arms or due to the death of Harivarma. It may be assumed that the change of reign took place in about 530 AD, the

last known date of the latter. Harivarma probably had no issues. After his death Kṛṣṇavarma II represented both Palāśika and Banavāsi branches of the Kadambas. Kṛṣṇavarma II was the last ruler of Palāśika from the early Kadamba lineage.

### GENEALOGY OF THE EARLY KADAMBAS





Though Kadamba kingdom was territorially vast and economically prosperous it suffered from unity and solidarity in later years, which in turn paved the way for the emergence of early Chalukyas.

### **The Chalukyas of Bādāmi**

The Bhōja occupation of Palāśika region had coincided with the decline of the Kadambas under Kṛṣṇavarma II on the one hand and the establishment of Chalukyan kingdom by Pulakēśi I (C 540-566 AD) on the other. Pulakēśi I fortified Bādāmi in C 543 AD and performed *aśvamēdha* sacrifice.<sup>156</sup> His kingdom extended as far west in Saudatti region in Belgaum district. The Chalukyan inscriptions do not credit him with vanquishing the Kadambas.

In the Aihole *praśasti* of Pulakēśi II we are told that Kīrtivarma I (C 566-596 AD) was a deadly dark night to the Nāḷas, Mauryas, and Kadambas.<sup>157</sup> The same record also tells that he shattered the Kadambas. Although Kīrtivarma I inflicted the crushing defeat on the Kadambas he does not appear to have dislodged them. As such it may be assumed that Palāśika region passed in to the hands of the Chalukyas. During the reign of Maṅgalēśa (C 590-610 AD) the Kadambas did not raise their head again.

The Chalukyan kingdom was further expanded under Pulakēśi II (610-642 A.D). The Kadambas were completely dislodged from their

authority and Ālupas were assigned to look after *Banavāsi-maṇḍala*.<sup>158</sup> But we are not able to have a picture of what was transpiring in the *Palāśikaviṣaya* during this time. The only early Chalukyan inscription found in Halasi region is at Bidroli about 6 kms northwest of Haliyal.<sup>159</sup> This is a lithic record of *Vijayāditya mahārāja*, palaeographically assigned to the first quarter of the 8<sup>th</sup> century AD. Above-mentioned inscription is significant because it indirectly suggests that Halasi region was under the direct administration of the imperial Chalukyas. Chalukyan power came to an end with the ignominious defeat of Kirtivarma II (C 745-757 AD) by the Rāṣṭrakūṭas.

#### The Rāṣṭrakūṭas

There are five inscriptions of the Rāṣṭrakūṭas referred as *mahārāja* family in the Palasige-12000 country – all brought to light by Gurav. Two undated inscriptions are from Māvalli village 5 miles from Kalaghatagi in Dharwar district.<sup>160</sup> The first of them mentions that one *Gondamahārāja* was ruling from Palasige-12000 country and is palaeographically assigned to the later half of the 9<sup>th</sup> century AD.<sup>161</sup> The second one refers to Karaham as the *mahārāja*.<sup>162</sup> The next inscription is the hero stone from Tambūr, which mentions the name of Rāṣṭrakūṭa Gōvinda identified as the Gōvinda IV and the year is C 932-933 AD.<sup>163</sup> Another fragmentary record

of the Rāṣṭrakūṭas is found at Tambūr dated C 933 AD, which refers to Palasige-12000 and its ruler but the name and designation of the ruler is lost.<sup>164</sup> A hero stone from Kiravatti dated C 984 AD mentions that a *mahārāja* (name lost) was ruling the Palasige-12000 country when the hero died in a cattle raid.<sup>165</sup> This ruler is certainly not one of the Goa Kadamba rulers, as they never called themselves as *mahārājas*.

In Halasi region, in the vicinity of Haḷiyāl, at Bidroḷḷi four *gōśasa* stone inscriptions are found that are ascribed to Rāṣṭrakūṭa period<sup>166</sup> referring to rulers like Kṛiṣṇa II, Indra III and Kṛiṣṇa III. The foregoing study of the Rāṣṭrakūṭa records in Halasi region shows that there is almost regular inconsistency in mentioning the reigning rulers as against the purported dates. Perhaps this suggests that in the region the direct rule of the Rāṣṭrakūṭas was feeble so much so that the composers of the records were almost unaware of the changes that had taken place in respect of the ruling kings at the capital.<sup>167</sup>

#### **The Chālukyas of Kalyāṇa (C 973-1178 AD)**

The rise of the Chālukyas of Kalyāṇa co-insided with the ascendancy of a feudatory family in Palāśika -12000 region viz., the Kadambas of Goa. Founded by Taila II the later Chālukyan dynasty rose to prominence under various rulers like Satyāśraya, Vikramāditya V,

Sōmēśvara I and ultimately reached the zenith of power under Vikramāditya VI. Vikramāditya VI gave his daughter Mailāḍadēvi to Kadamba Jayakēśi II of Goa and granted *Palāśikadeśa* to him as dowry.<sup>168</sup> From the Halasi inscription it is evident that Jayakēśi I subdued the Chālukyas in their own dominion, defeated the Aḷupas and organised the Kadamba power.<sup>169</sup> The Chālukyan rule lasted for about two centuries.

The region of Halasi was under the suzerainty of the later Chālukyan feudatory family who claimed their descent from the Kadambas of Banavāsi. They ruled over Halasi-12000 and Koṅkaṇ-900. Even during the Kaḷachuri and Yādava periods, they continued to be the chiefs of the region. Therefore the political history of Halasi-12000 region during this period is for all practical purposes, the history of the Kadambas of Goa.

#### **Kadambas of Goa**

One of the resurgent families of the great *Kadamba Kula* was that of the Kadambas of Goa. As gleaned from the epigraphs, the family is stated to have originated from Jayanta or Trilōchana Kadamba, said to have sprung from the drops of sweat, which fell on earth near *Kadambavṛikṣa* from the forehead of Śiva after the conquest of Tripura.<sup>170</sup> The detailed account of the origin of the Kadambas is given while discussing the political history of the Kadambas of Banavāsi.

No definite relation between the Kadambas of Banavāsi and the Kadambas of Goa can be made out from the inscriptions of the family known so far. Perhaps they can be connected with the branch of Kṛṣṇavarman's line from the claim of *aśvamēdha* sacrifice by their predecessors.<sup>171</sup> The Dēgāon inscription mentions that in the line of Trilōchana Kadamba there were some kings who performed *aśvamēdha*.<sup>172</sup> The Kirihalasige grant also attests this.<sup>173</sup> The inclusion of Halasige-12000 as one of the two divisions ruled by Kadambas of Goa may also suggest the connection with Kṛṣṇavarman's line as latter's capital was known to be Halasige as compared to Banavāsi.<sup>174</sup>

The political history of the family may be traced with particular reference to their epigraphical records pertaining to Halasi region.

In their inscriptions, the Kadambas of Goa have called themselves *Banavāsipuravarādhiśvaras* or lords of Banavāsi. It would indicate that they originally ruled from Banavāsi but left the place long back in the days of early Kadambas when they had Palāśika as one of their capitals and moved further through the Palasige country westwards towards the Koṅkan region.<sup>175</sup> Lion was their royal insignia and monkey god, the emblem on their banner (*Vānara mahādhvaja*). The family was heralded by musical instrument *permaṭṭi*. Their sign manual contained the legend *Malēvara*

*Māri*,<sup>176</sup> which means destroyer of the hilly country. It is indicated that the Kadambas had to conquer the hill tribes and always be alert from any possible upheaval from them. It may be noted here that Managuṇḍi inscription refers to Halasige country as shining with the brave warriors who always put down the pride of mountain chieftains.<sup>177</sup> Their family god was Sōmanātha of Saurāṣṭra in the early years and Saptakōṭīśvara of Goa and Bhūvarāha Narasiṃha of Halasi in the later years. That Varāha Narasiṃha was worshiped by the family is evident from the invocatory verses in many inscriptions of the region in adoration of lord Varāha Narasiṃha. It may be also due to the Varāha emblem of the Chālukyas who were the overlords of the Kadambas.

From the language (Kannada) of their inscriptions, from the Kannada names of their kings and queens, the Kannada legends on the seals and coins, Kannada designation of their officers and ministers, it is evident that they originated from Kannada land and their mother tongue was Kannada.

The kingdom of the Kadambas of Goa consisted of Koṅkaṇ-900 and Palasige-12000 divisions. Koṅkaṇ-900 comprised of Goa, Sāvantavāḍi, part of southern parts of Ratnagiri district and part of Uttara Kannada district. The Palasige-12000 comprised of northeastern part of Uttara



Kannada district, parts of Khanapur and Bailhongal taluks of Belgaum district, the taluks of Dharwad, Hubli and Kalghatgi and southwestern strip of Kundgol taluk of Dharwad district. Inscriptions refer to Goa as their permanent capital or *nijānvaya rājadhāni*.<sup>178</sup>

The unique characteristic features of the Kadamba chiefs of Goa may be noted. Firstly heir apparent or *yuvarāja* was also allowed to rule jointly with the king during latter's last years of the rule.<sup>179</sup> Secondly the throne generally passed to the younger brother of the king and there after to the latter's sons and to the sons of the elder brother.<sup>180</sup> Thus it was not the law of primogeniture that decided the succession. Thirdly they mostly used *Kaliyuga* era instead of *Śaka* era in their records and some times regnal years were also mentioned besides the era.<sup>181</sup>

#### Śaṣṭha I (C 925 - 950 AD)

The earliest known member of the family is Śaṣṭha who had the name of Kaṇṭakāchārya also described as Jhampaḍāchārya and no record of this chief is found so far.<sup>182</sup> He was well-versed in the sciences of *dharma* and *artha*.<sup>183</sup> His queen was Nāyavyādēvi.

### **Nāgavarma (C 950-975 AD)**

He was the son of Śaṣṭha I whose wife was Mālavyadēvi. He was the performer of meritorious deeds and an abode of valour and greatness and well-versed in literature and education.<sup>184</sup>

### **Guhadēva I (C 975-1006 AD)**

Son of Nāgavarma, Guhadēva is mentioned in Dēgāon inscription as the killer of tiger or *Vyāghramurāri*.<sup>185</sup> The same inscription describes him as *Prasārat-pratāpa* (with expanding heroism) and *lokachakṣuḥ* (cynosure of the world).<sup>186</sup> Guhadēva had over run most of the Palasige country.<sup>187</sup> It is very likely that he must have attained the position of *mahāmaṇḍalēśvara*.<sup>188</sup> His queen was Gauravyādēvi as learnt from Gaṇadēvi inscription.

### **Śaṣṭha II (1006-1072 AD)**

Goa Kadamba inscriptions are available from the time of Śaṣṭha II. The extent of his kingdom is mentioned in Mugud inscription as Koṅkaṇ-900 and Palasige-12000.<sup>189</sup> His earliest record is Guḍikaṭṭe inscription dated 1007-1008 AD and the latest is Nūlvi dated 1072 AD.<sup>190</sup> According to Nūlvi inscription Śaṣṭha was ruling over Koṅkaṇ-900 while his son Jayakēśi I with his queen Boppādēvi was governing Halasige-12000,



Kundūr-500 and Sabbi-30 divisions besides Koṅkaṇ-900 from Gōve in 1072 AD.<sup>191</sup> Obviously due to his old age he had associated his sons Gāhalladēva II and Jayakēśi I in the act of administration. Gāhalladēva probably died a premature death and Jayakēśi I continued to rule jointly with his father from about 1052 AD.<sup>192</sup> Under Śaṣṭha II the family rose to prominence who served as feudatory to three Chālukyan masters viz., Jayasimha II, Somēśvara I, Somēśvara II.

#### **Jayakēśi I (C 1052-1078 AD)**

Jayakēśi I rose to prominence during the rule of Somēśvara I and Vikramāditya VI. The extent of his kingdom is given as comprising of Koṅkaṇ-900 and Halasige-12000.<sup>193</sup> Halasi inscription credits Jayakēśi as having established the Chālukyas in his own kingdom and the conquest of Ālupas.<sup>194</sup> Kirihalasige grant mentions that he brought about friendship between the Chālukyas and the Chōḷas at Kāñchi and therefore became *Rāyapitāmaha* sounding the *Permaṭṭi* instruments.<sup>195</sup> He is known to have given his daughter in marriage to Vikramāditya VI along with countless gifts. He accompanied the emperor in his march against the Ālupas, the Pāṇḍyas and the Chōḷas.<sup>196</sup> In the civil strife between Sōmēśvara II and Vikramāditya VI, Jayakēśi stood by him and helped him to gain victory.

An inscription from Malawad near Haliyal dated 1061 AD describes Jayakēśi as *anēka-samara-jayōparājit* thereby implying that he had obtained the fame by winning several battles.<sup>197</sup> The same inscription states him to be ruling over Koṅkaṇ-900, Palasige-12000 and Haive-500. Ittagi plates of Jayakēśi I dated 1062AD credits him with victories over Pāṇḍya, Lāṭa, Chōḷa, Pallava rulers and over the rulers of Siṃhaḷa and Tejesa, the head of a large settlement of Arab traders on the Westcoast known as Tegika.<sup>198</sup>

Jayakēśi I was known for the strength of his sword as well as the wisdom of his brain. His queen was Boppaḷadēvi who was ruling with her husband.<sup>199</sup> He seems to have ruled as late as 1078 AD.

#### **Guvaladēva III (C 1078-1125 AD)**

Son and successor of Jayakēśi I, Guvaladēva III was governing Palasige-12000 division from his capital at Gōve.<sup>200</sup> In Kalghatgi inscription he is referred as ruling over Kundūr-500, Uṇkal-30 and Sabbi-30 along with above mentioned divisions. Uṇkal and Sabbi were generally considered to be part of Halasige -12000. As being situated on the border of the Palasige country, their specific mention may indicate that at some time they were not under the Kadambas of Goa. An inscription dated 1102 AD mention one *mahāpradhāna* Bhivanayya as administering Palasige-

12000.<sup>201</sup> Another inscription mentions that *mahāpradhāna daṇḍanāyaka* Anantapālayya was governing the Palasige-12000 province under Vikramāditya VI.<sup>202</sup> These records show that in the beginning of 12<sup>th</sup> century AD Palasige province was not under Guvaladēva III. The marriage of Jayakēśi II with Mailāḍadēvi in about 1103 AD resulted in the granting of Palasige country to Jayakēśi III by Vikramāditya VI as a marriage gift.<sup>203</sup> Guhaladēva was succeeded by his nephew Jayakēśi II.

#### **Jayakēśi II (1125-1147 AD)**

Son of Vajradēva Jayakēśi ruled for about 22 years after the death of his uncle Guhaladēva III. His independent rule started in 1125 AD was eventful, which coincided with the reigning period of Vikramāditya VI, Sōmēśvara III and Jagadēkamalla II - a feudatory of three Chālukyan monarchs.

Even before his accession to the throne Jayakēśi had tried to defy the authority of Vikramāditya VI when feudatories like Hoysaḷa Viṣṇuvardhana were attempting at independence.<sup>204</sup> Chālukyan feudatory Sindha Āchugi II is said to have defeated Jayakēśi II who was reinstated to power, as he was the son-in-law of Vikramāditya VI.<sup>205</sup> In 1122 AD Jayakēśi was administering a large territory comprising Koṅkaṇ-900,

Halasige-12000, *Kāvaḍidvīpa* lakh and a quarter, Pānungal-500, Haive-500, Vēṇugrāma-70, Utsugrāma-30, Sabbi-30, Uṇkal-30 and Poḷalguṇḍe-30 divisions but three years later in 1125 A.D he was ruling over Halasige-12000, Koṇkaṇ-900, Haive-500 and *Kāvaḍidvīpa*. Later he lost Haive also. From this it can be surmised that opposing the Chālukyan overlord proved to be a costly affair as it resulted in the loss of territories as well as reduction in power and prestige.

In the records of Hoysaḷa Viṣṇuvardhana dated 1133 AD he is said to be governing besides Banavāsi and Hānagal the Halasige country also after defeating Kadamba Jayakēśi II of Goa.<sup>206</sup> With the help of Śilāhāra king Vijayāditya of Kolhapur he was reinstated in Goa. After 1140 AD Jayakēśi attacked Aparāditya of the Śilāhāra family of northern Koṇkaṇ and seized the southern parts of *Kāvaḍidvīpa*.

Jayakēśi II was a good administrator who governed his vast empire peacefully with the help of his ministers and generals like Lakṣmahārāja.<sup>207</sup>

#### **Śivachitta Permāḍideva and Viṣṇuchitta Vijayāditya**

Jayakēśi II had two sons from his wife Milaḷadēvi, Śivachitta Permāḍideva and Viṣṇuchitta Vijayāditya who succeeded him. This is one of the rare instances in history where two brothers ruled over the kingdom

jointly and without any conflict between them.<sup>208</sup> According to Siddapura grant dated 1158 AD Vijayāditya was ruling over Halasi-12000 and Koṅkaṇ-900 with *Sampagaḍi* as headquarter along with his brother Śivachitta.<sup>209</sup> From the title *mahārāja* referred to Vijayāditya, it is inferred that Permāḍidēva was ruling at Palasige as viceroy while his brother was ruling over Goa.<sup>210</sup> The second part of Halasi inscription also mentions Vijayāditya as ruling jointly with his brother.<sup>211</sup> According to Gōḷihalli inscription Vēṇugrāma-70 was also included in his kingdom.<sup>212</sup> The joint rule of the brothers ended in 1187 AD with the death of Vijayāditya. Śivachitta continued to rule till 1192 AD with the help of his nephew Jayakēśi III. This period was very crucial as Sēuṇas, Hoysaḷas and Kaḷachuris were vying with one another for supremacy over the decadent Chālukyan empire. In spite of hard times, the Kadambas of Goa stood by the cause of their erstwhile overlords.<sup>213</sup> Permāḍidēva continued to be the feudatory of the Chālukyas and remained faithful to them till their downfall in 1156AD. One of the inscriptions speaks of him as *mahāmaṇḍalēśvara*.<sup>214</sup> After the decline of the Chālukyas under Taila III, Permāḍidēva proclaimed his independence and styled himself as *Koṅkaṇa Chakravarti* or the emperor of Koṅkaṇ. Thus Permāḍidēva inaugurated independent rule of the Kadambas of Goa. He ascended the throne in about 1147 AD as known

from the mention of his regnal year in his records and ruled upto 1187-88 AD, the first regnal year of the next ruler Jayakēśi III <sup>215</sup>

Permāḍidēva offered shelter to Somēśvara IV because of which he has to face the brunt of the invasion of Kaḷachuris and Hoysaḷas – archrivals of the Chālukyas. Hoysaḷa Ballāḷa II subdued the Koṅkaṇ country and is said to have received tributes from Vijayāditya. <sup>216</sup> However the Kadambas did not suffer any territorial loss. <sup>217</sup> Śilāharas of Koṅkaṇ under Mallikārjuna asserted their sway over *Kāvaḍidvīpa* in about 1155 AD. <sup>218</sup> This explains the omission of this area in the records of Kadambas of Goa under Permāḍi between 1156-1162 AD. The threat from the Sēuṇas made Permāḍi and his successors to concentrate their attention to preserve their hereditary kingdom.

Permāḍi's wife was Kamalādēvi, daughter of Kāmadēva, king of the Kadambas of Hanagal and Chaṭṭaladēvi. <sup>219</sup> Permāḍidēva most probably had no male issues and hence his nephew Jayakēśi III succeeded him.

#### **Jayakēśi III (C 1187-1225 AD)**

Under Jayakēśi III Kadamba kingdom had to face the brunt of Sēuṇa invasion led by Siṅghaṇa II, which resulted in a fierce battle between the two. <sup>220</sup> Jayakēśi associated his son Vajradēva with him in administration.

Dharwad record of Vajradēva dated in his second regnal year i.e., 1216 AD states that Jayakēśi was still ruling.<sup>221</sup> Thus Vajradēva was allowed to use his own regnal year. He did not rule independently as probably he predeceased his father.

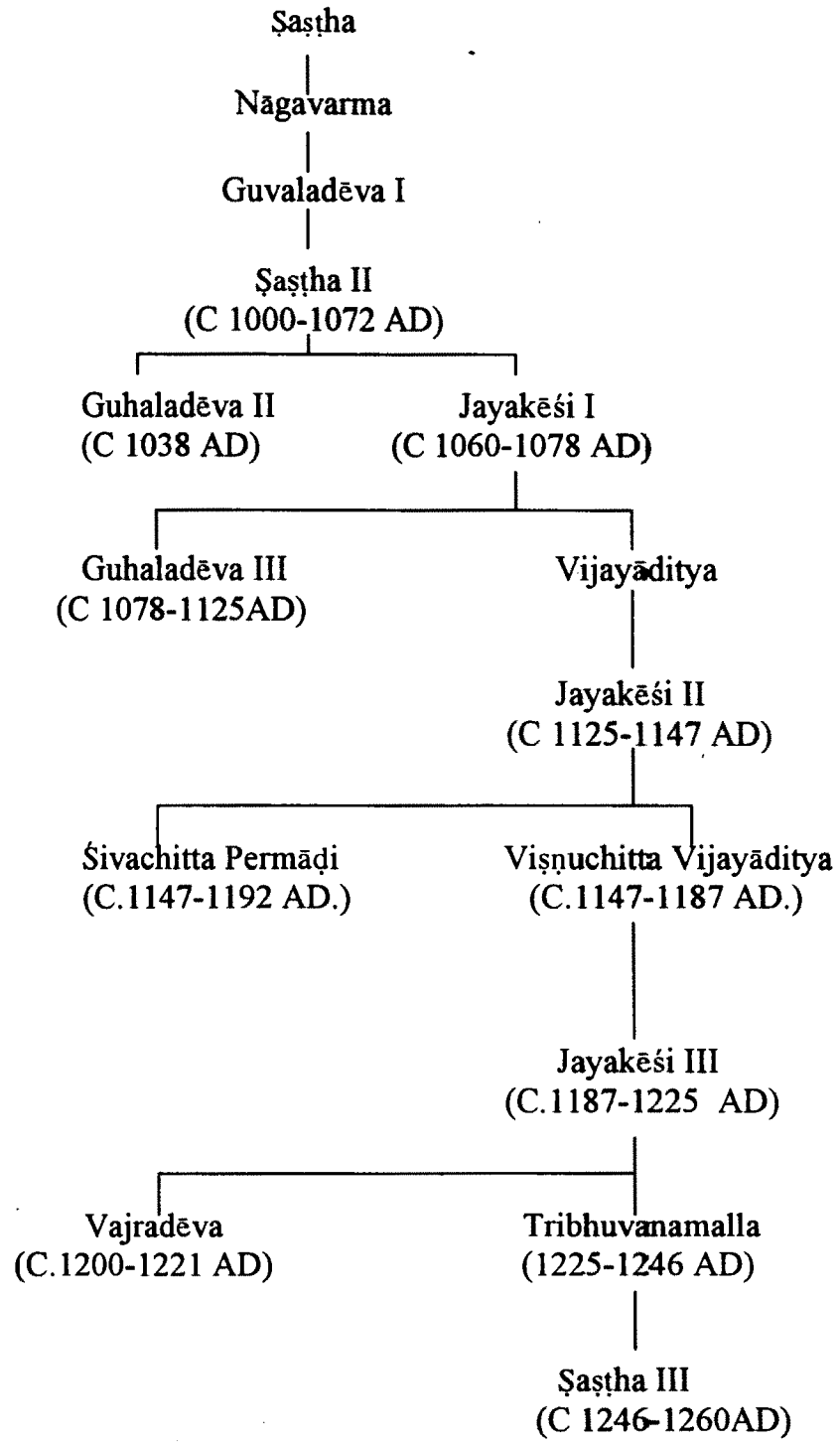
**Tribhuvanamalladēva (C 1225-46 AD) and Ṣaṣṭha III (C 1246-1260)**

He ruled for 21 years. Not much is known about him or his son Ṣaṣṭha III.

Nothing is heard of the Kadambas of Goa thereafter. Most probably they lost their identity owing to the onslaught of the Sēuṇas and the Hoysaḷas.

The disappearance of the Kadambas of Goa from the political scene of Halasi region appears to have resulted from the onslaught of the Hoysaḷas from the south and the Sēuṇas from the north. The picture is hazy for want of positive evidence in the form of inscriptions.

### The genealogy of the Kadambas of Goa





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## **CHAPTER III**

### **ADMINISTRATION**

The administrative structure prevalent in Palāśika-12000 region was largely responsible for the great cultural progress it attained through the ages. Efficient administrative machinery contributed considerably in maintaining uninterrupted peace and harmony in the region.

The polity in the region under study did not differ in essentials from the administrative system that prevailed in contemporary South Indian kingdoms. Still, in its actual working the administrative machinery of this region exhibited features of its own, which were the trendsetters in many ways. The administration in Halasi evolved gradually, every succeeding dynasty retaining the system it inherited and making certain necessary changes suitable to the changing conditions. There was perfect continuity in the evolution of the administrative system, closely corresponding to the growth of the region as a political unit.

The epigraphical records pertaining to the region under study give us glimpses into the different aspects of the administration as existed in the region. The inscriptions make incidental references to the nature of the monarchy, council of ministers, provincial government, local administration, village assembly and so on.



There is no conclusive evidence pertaining to the Sātavāhana administrative system in Halasi region. Nearly one km west of Halasi at the foot of the hill as well as on the hilltop are the remains of an ancient human habitation site locally known as *Bōḍke-Ṭembe*. Here there is a mud wall of low height with rounded top perhaps a citadel.<sup>1</sup> There is cultural debris in the site like red ware potsherds of late and post-Sātavāhana period.<sup>2</sup> Moreover a Sātavāhana settlement at Vaḍgāon-Mādhavpur, (a suburb of Belgaum city about 50 kms north of Halasi), has been brought to light.<sup>3</sup> From these it can be surmised that Halasi region has revealed some footprints of the Sātavāhana township and hence there must have been strong administrative machinery organised by the Sātavāhanas. The archaeological excavations in Halasi region may reveal further evidence of Sātavāhana rule as well as urban life as existed under them.

Under the early Kadambas we get some information about the administrative functioning of the kingdom. The successors of the Mauryas in Karnataka adopted proto-type polity of the Mauryas and the Kadambas of Banavāsi were no exception to this.<sup>4</sup> Administration conforming to the *Dharmaśāstras* and *Arthaśāstra* and other works on statecraft came to be followed in many respects by the ruling dynasties of the region beginning with the Kadambas. The Kadambas who were orthodox Brahmins, though accepted *Kṣatriya* profession after the foundation of the kingdom,

continued Vēdic rites, rituals and study till the end.<sup>5</sup> The Kadamba princes continued to patronage the *Varṇāśramadharmā*.<sup>6</sup> Preservation and protection of chief values of Hindu polity and heritage, be it Vēdic or non-Vēdic was the prime concern and main aim of the administration.<sup>7</sup> In this context it is worthy to note the *Dharmamahārāja* title assumed by the early Kadamba rulers, which occur in the grants of almost all the kings of the dynasty.<sup>8</sup>

Monarchy was the form of government. As such the king was the pivot of the whole administrative machinery, the supreme commander of armed forces, the fountain head of justice and final court of appeal. This was the case throughout the ages under study.<sup>9</sup> The king was identified with the state. All powers vested in him and all others in the administrative hierarchy held office at his pleasure.<sup>10</sup> The Kadambas of Banavāsi under whom Śrīvijaya Palāśika was the secondary capital, gave a solid foundation to their kingdom. Their kings retained their independence and sovereignty for a greater part of their epoch while at the later stage they ruled as the feudatories.

The secret of successful monarchy lay in the generous treatment of the people by the king and the great precaution with which he exercised his royal prerogative.<sup>11</sup> The king also undertook tours within the limits of his kingdom with the object of securing integrity of his power. The formidable

force of the *sāmantas* and nobles of the court coupled with the possibility of *janapada* turning hostile, often acted as wholesome deterrents for the abuse of the kingly authority.<sup>12</sup> The success of government to a great extent depended on the personality of the king. This is best illustrated by the peak of success attained by the Kadamba kingdom under powerful and charismatic rulers like Kākusthavarma, Mṛigēśavarma and Ravivarma. Promotion of material and spiritual happiness of the people was the chief aim of royal authority and evidences are not wanting to testify to the great care and attention, the kings bestowed in securing the accomplishments of this end.

*Mānasōllāsa* of Sōmēśvara III says that the king should punish the wicked and attend to the welfare of all.<sup>13</sup> If we scan the preambles of the inscriptions pertaining to the region under study, we invariably notice that monarchs were conscious of their responsibilities as rulers and delighted themselves in being described as ruling the kingdom by uprooting the wicked and protecting the virtuous - *duṣṭa-nigraha-śiṣṭha-pratipālanadim-sukha-sankatha-vinōdadim- rājyam geyuttamire*. *Duṣṭa* meant those hostile to the spread of Āryan culture and *śiṣṭa* those who help to propagate it.<sup>14</sup> The king was the protector too of various religious faiths and beliefs and the traditional values prevalent in the region. A good instance of this is the

patronage given to Jainism by rulers like Mṛigēśavarma, Harivarma and Ravivarma through the construction and maintenance of Jaina *basadis*.

The early rulers of Halasi region tried hard to establish a firm bureaucracy while those who ruled in the latter phase could sustain with their prowess, while being feudatories of the imperial dynasty. The king being powerful was highly respected by his feudatories and subordinate officers. The king had great belief in his own prowess over his adversaries. The king represented *Saptāṅga*, which included himself, ministers, allies, territories, fortress, treasury and army.<sup>15</sup> For his subjects he was *dharmamahārāja* who had in his mind the utmost concern for his subjects.<sup>16</sup>

The Kadamba king is referred in the inscriptions as *mahārāja*, *nṛipati*, *rājā* and *bhūpati*.<sup>17</sup> While exercising his supreme authority he often undertook counsel and advice of the elders of his family and many times granted donations at the request of his subordinates. Halasi plates of Harivarma, issued in his fifth regnal year record the grant of the village Marade for worship in *chaityālaya* in the capital at Palāśika, at the request of Bhānuśakti of the Sēndraka family.<sup>18</sup> The inscription while enumerating the attributes of a ruler indirectly imply that an unrestrained king who sought only his selfish ends was censured by the tribunal of public opinion.<sup>19</sup>

A good king was the abode of learning, luster, prudence, valour, fame and delicacy.<sup>20</sup> The ministers and elders checked the despotic tendency of the rulers. The record of Śivachitta Permāḍi tells us that he made the grant mentioned therein to Bhūvarāha Narasimha temple at the direction of his mother and with the consent of his prime minister and counsellors.<sup>21</sup> From another record it is learnt that the same king, when his queen Kamalādēvi requested him to establish an *agrahāra* at Dēgāve, took the counsel with his mother Mailālamahādēvi and his ministers headed by *Purōhita Śrīvindhyavāsi Bhaṭṭōpādhyāya*, who having pondered over the matter notified their consent.<sup>22</sup>

Though it was the prevailing custom to consult the elders and the experienced ministers, it was absolutely not binding on the king to abide by their advises.<sup>23</sup> The restraints brought to bear upon the king by convention were not powerful enough to prevent him from making use of absolute powers that were conferred upon him in theory.<sup>24</sup>

Officers assisting the king particularly in the administration of the provincial government are occasionally mentioned in the inscriptions. It would appear that in many cases even the succession of the ministers was hereditary. However the ministers were not necessarily Brāhmaṇas. For instance the administrative officers stationed in Halasi region were Jains. In the Halasi plates of Kākusthavarma we are told that *sēnāpati Śrutakīrti*

saved the life of *yuvarāja Kākusthavarma* and as a reward he was granted land in *Kheṭagrāma*.<sup>25</sup> Śrutakīrti's leanings towards Jainism is conferred by his name as well as his association with the Jaina *basadi* at Halasi. In the later inscriptions there is reference to the successors of Śrutakīrti. Other officers mentioned in the contemporary records consist of *āyuktaka* and *dēśāmātya*. In the inscriptions of Mṛigēśavarma a Jayanta is mentioned as the *āyukta* and the recipient of grant.<sup>26</sup> In an inscription of Ravivarma there is reference to *dēśāmātya*.<sup>27</sup> It is difficult to pin point the functions of these officers. In the epigraphs, which are actually meant for recording grants, they are mentioned as recipients of the grant or writers of the grants.

At the lower level there were officers looking after village administration referred in the inscription as *grāmahōjakas*.<sup>28</sup>

The feudatory families were invested with the administration of the hereditary principalities. Feudatories like Aḷupas, Bāṇas and Sēndrakas accepted the overlordship of the Kadambas.<sup>29</sup> They were expected to provide military assistance to their overlord at times of war. Another family of the feudatories of the Kadambas is those of the Kēkayas.<sup>30</sup> The Halasi plates of Harivarma record the grant of land to a *Chaityālaya* at Śrīvijaya Palāśika at the request of Bhānusakti who was an ornament of the Sēndraka family.<sup>31</sup>

In the region under study there was no theocracy and never at any time did the priestly influence militate against the right and just exercise of kingly authority. The kingship was established for the maintenance of the traditional laws of the state. The existence of the tradition of good government, the opposition of the *sāmantas* or feudatories who were left in the full enjoyment of their autonomy, the need for preserving *dharma* and the influence of noble families on the king were some checks, which circumscribed royal authority to a considerable extent.

### Queen

The favourite queen of the king was probably the chief queen.<sup>32</sup> The chief queen has been referred in the records as *paṭṭamahādēvi*, *prathama mahiṣi*, *paṭṭadarasi* or *mahārāṇi*.<sup>33</sup> Public-spirited queens like Kamalādēvi, crowned queen of Śivachitta were interested in public works such as the establishment of *agrahāras* and the building of temples and shrines.<sup>34</sup>

Lakṣmīdēvi was the crowned queen of Vijayāditya as learnt from the Kirihsige plates.<sup>35</sup> In the same record she is described as virtuous, learned, graceful and gentle.<sup>36</sup> Mahādēvi was the crowned queen of Jayakēśi III who is termed as *mahārājñi* in the Doḍwad plates wherein she is compared with divine ladies like Sarasvati and Arundhati.<sup>37</sup>

The chief queen was very active in public life and some times was in charge of administration. For instance queen Boppādēvi was governing Halsige-12000, Kundūr-500 and Sabbi-30 divisions along with her husband Jayakēśi I.<sup>38</sup>

### **Yuvarāja**

One of the princes, generally the eldest son was designated as *yuvarāja* or heir apparent during the lifetime of the ruling king as prescribed by the *Smṛitis*. The Tālagunda inscription indicates that when Kākusthavarma was ruling the Kadamba kingdom as the king, Śāntivarma had assumed office as heir apparent.<sup>39</sup> The crown prince normally enjoyed enormous powers and assisted the king in day to day administration of the empire. *Yuvarāja* sometimes even issued inscriptions and made grants. For instance Halasi plates of *yuvarāja* Kākusthavarma states that he made a grant of land called *Baḷōvarakṣētra* in the village *Khēṇa* to general Śrutakīrti as a reward for saving his life.<sup>40</sup> It also indicates the fact that as a prince since he made the gift from Halasi, it was the capital or provincial headquarters from where the prince managed the affairs of the state.

Under the Kadambas of Goa, the heir apparent was allowed to rule jointly with the king during the later years of the king.<sup>41</sup> It was not the law of primogeniture, always as a rule that decided succession, as the throne



generally passed to the younger brother of the king and there after to the latter's sons and to the sons of the elder brother.<sup>42</sup>

In order to train the prince in the art of administration, crown prince was invested with the office of provincial governor. It enabled him to learn the art of diplomacy and statecraft and bring to bear the rich and valuable experience he gained there by in the administration of the state. *Yuvarāja* Kākusthavarma was ruling over Śrīvijaya Palāsika under Raghuvarma.<sup>43</sup> In the Nūlvi inscription Chaṭṭayya is stated to have been governing over Koṅkaṇ-900 while his son Jayakēśi was governing Halsige-12000, Kundūr-500 and Sabbi-30 divisions.<sup>44</sup>

### Council of Ministers

Hindu monarchy was not military but civil in character.<sup>45</sup> The King administered the kingdom through his ministers. In other words king-in-ministry administered the empire.<sup>46</sup>

Glimpses about the existence of secretariate or the council can be obtained from the records of the time. There seems to have been five ministers under the Kadambas viz., *pradhāna* (minister of state), *manevergaḍe* (steward of the household), *tantrapāla* (the councillor), *kramapāla* or *dharmādhyakṣa* (chief justice) and *sabhākārya* (secretary of the council).<sup>47</sup> By appointing five ministers to their council, the Kadambas

became the forerunners of the famous *pañchapradhāna* council under the Hoysaḷas.<sup>48</sup> In an inscription of fifth century AD there is reference to private secretary (*rahasyādhikṛita*) under Kadamba king Mandhatrivarma.<sup>49</sup>

The council of ministers constituted an aristocracy and intellect in which wealth and talent were harmoniously blended for the service of the state. It was incumbent upon the ministers to maintain proficiency in the art and science of government, trade and commerce and other activities associated with public life unimpaired. The king generally valued their opinions.<sup>50</sup>

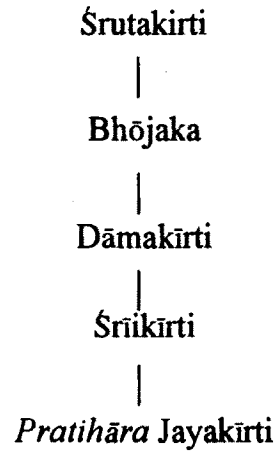
Ministerial post was kept open for talented and meritorious persons. According to *Arthaśāstra* persons born in a reputed family, wise, brave, and honest were appointed as ministers.<sup>51</sup> Under the Kadambas persons with high moral character, liberal education and high modesty were chosen as ministers.<sup>52</sup>

Ministerial post was some times hereditary and some times based on selections. For instance *senāpati Śrutakīrti's* son *bhōjaka Damakīrti* and his grand son *pratihāra Jayakīrti* were also ministers.<sup>53</sup>

Being well versed in the sciences of logic, rhetoric and politics, they found practical solutions to the burning problems of the day.<sup>54</sup> Military knowledge was the essential part of ministerial post. The civil

administration and military responsibilities were quite well defined as can be seen from the designations of the officers and their functions. Ministers were not necessarily Brāhmaṇas. A good instance of this is that of the non-Brāhmaṇa (Jaina) administrative officers stationed at Halasi, the secondary capital of the Kadambas of Banavāsi.

In the Halasi plates of Kākusthavarma we are told that *sēnāpati Śrutakīrti* received the grant of land in *Khēṭagrāma* as a reward for having saved the life of *yuvarāja Kākushtavarma*.<sup>55</sup> In the later inscriptions of the Kadambas found in Halasi we get information of fresh grants or renewals made to the successors of Śrutakīrti. The genealogy of his family to the time of Ravivarma can be reconstructed as follows.<sup>56</sup>



During the period of eclipse of the Kadamba dynasty between 7<sup>th</sup> and 10<sup>th</sup> century AD, we come across one or two chiefs of this family who were governing different provinces. Rāchayya Kadamba, who has come to

light through the Māvalli inscription is mentioned by the record as governing Palasige-12000 during 9<sup>th</sup> century AD.<sup>57</sup> Though the record is not dated it is clear that he was the feudatory of the Rāṣṭrakūṭas.<sup>58</sup>

The full-fledged cabinet of ministers came into existence under the Kadambas of Goa. For instance Marcella plates (1038 AD) while writing about Guvaladēva II name the ministers with their portfolios i.e., *mukhya śrīkarṇa* (finance minister), *adhyakṣa* (president), *pratihastaka* (vice-president), *pradhāna* (minister), *sandhivigrahika* (minister for foreign affairs) and *purōhita* (minister for religious activities of the royal household).<sup>59</sup> Inscriptions of the Kadambas of Goa found in the region under study make reference to some of the ministers. Permāḍidēva had Babaṇadaṇḍanātha as his *mahāpradhāna* in 1160-73 AD<sup>60</sup> and Chaṭṭayya as the *mahāpradhāna* in 1176 AD.<sup>61</sup> Jayakēśi had Īśvararāya as his *mahāpradhāna* in 1201 AD.<sup>62</sup>

Sometimes *mahāpradhāna* combined in himself the joint posts of *sēnāpati* and *manevergaḍe* as in the case of *Babaṇadaṇḍanātha* and *Chaṭṭayya*. *Chandraśekhara Bhaṭṭōpādhyāya* was the *rājaguru* of Jayakēśi III.<sup>63</sup> Gōḷihallī and Narēndra inscriptions gives details about the qualifications of the ministers under the Kadambas of Goa.<sup>64</sup> Persons born in the noble family, reliable, trustworthy, brave, heroic, daring, skilled and

persons possessing clear political wisdom and diligence in securing the good of their masters were appointed as ministers.<sup>65</sup>

Feudatories like the Sēdrakas and Bāṇas ruled their hereditary principalities. Halasi plates of the fifth regnal year of Harivarma refer to Sēdraka chief Bhānuśakti.<sup>66</sup> Inscriptions mention Goa Kadamba overlords with elaborate titles and Kadamba governors in similar fashion. While showing allegiance to their overlords, the feudatories enjoyed lot of autonomy so far as their internal administration was concerned. They even assumed high sounding titles. For instance the rulers of Kadambas of Goa though the feudatories of the Chālukyas of Kalyāṇa had titles like *samādhi-gata pañchamahāśabda, mahāmaṇḍalēśvara* and *Jayanti-madhukēśvara-varalabdha-varaprasāda*.

The organisation of the government by means of council of ministers and other officers, the employment of princes and princesses as governors, the system of transfers within the kingdom and the system of tours undertaken by them with the object of securing the integrity of power were some of the political practices that existed in the Halasi region, which resulted in efficient administration.

### Provincial Administration

In the region under study, there evolved a system of administration on the basis of good government as enunciated in the *Dharmaśāstras* and adjusted to the local needs. It is laid down in *Yājñavalkyasmṛiti* and *Arthaśāstra* of Kauṭilya that king should divide his kingdom into several administrative units and rule it through special officers appointed over each division.<sup>67</sup> It is well known fact in history that the vast Mauryan empire was divided into various divisions placed in charge of the princes under Aśoka the great.

For administrative convenience the kingdom was divided into various provinces. Under the Sātavāhanas, the political successors of the Mauryas in Deccan there were provinces like Chandravallī, Banavāsi, Vaḍagāon-Mādhavpur, Sannati, and Halasi.<sup>68</sup>

The Kadamba kingdom also comprised of number of administrative units. There were four provinces in the four directions of the empire like Halasi (north), Uchchāṅgi (east), Banavāsi (west) and Triparvata (south).<sup>69</sup> Specially appointed viceroys looked after each of these provinces. The king in order to have control over distant provinces generally appointed his relatives as viceroys. Raghuvarma ruled from Banavāsi, the principal capital while his brother crown prince Kākusthavarma was the viceroy of

northern part of the kingdom with the city of Palāśika as his administrative headquarters.<sup>70</sup>

*Suddikundūruviṣaya*, *Naridāville-nāḍu*, *Mogalūruviṣaya*, *Sindhutāya-rāṣṭra*, *Vallaviviṣaya* and *Sēndrakaviṣaya* were the administrative divisions under the early Kadambas as referred in their inscriptions.<sup>71</sup> Palāśika was in *Suddikundūruviṣaya*.<sup>72</sup>

The very system of administration was just then put into operation and it had not developed in the elaborate way in which it did in the next centuries to come. But the division of the empire into provinces by the early Kadamba rulers led to the disintegration of the empire.<sup>73</sup> For quite sometime the different branches of the main Kadamba line ruled the provinces. There were no clearly defined divisions with numerical suffixes like Banavāsi-12000, Palāśika-12000, Santaḷige-1000 and Pānangal-500 during the early Kadamba period. These divisions came into vogue only with the Rāṣṭrakūṭa hegemony.

Rāṣṭrakūṭas brought drastic changes in the prevailing administrative system. One of the important reforms was to do away with the large provinces and to divide the provinces into smaller ones with numerical suffixes either indicating number of villages or the revenue value of the division.<sup>74</sup>

After the Kadambas yielded to the Chalukyas of Bādāmi by the end of 6<sup>th</sup> century AD, nothing much is heard of them except for a few names here and there. Administrative units of the later Kadambas were attached with numerical suffixes especially from 9<sup>th</sup> to 13<sup>th</sup> century AD when Halasi region was under the hegemony of the Rāṣṭrakūṭas and the Chālukyas of Kalyāṇa. Each unit comprised of a specific number of hamlets indicated by numerical suffixes like Halasige-12000, Banavāsi-12000 and so on. These suffixes usually denoted the number of villages or hamlets comprised in them. This interpretation of the mention of the villages with the figure is confirmed by an inscription in Mysore, which explicitly states that *mahāsāmanta Lōkatēyarasa*, son of Bankēyarasa was governing under Rāṣṭrakūṭa Kṛiṣṇa II 30102 villages (*bāḍa*) comprising Banavāsi-12000, Palasige-12000, Mānyakhēṭa-6000, Koḷanu-30, Lōkapura-12 and Toregare-60.<sup>75</sup>

Under the Rāṣṭrakūṭas the governors designated as *mahāsāmantas* ruled the provinces. Māvalli inscription refers to one Rāchayya Kadamba as the governor of Palasige-12000 during the 9<sup>th</sup> century AD.<sup>76</sup> Though the record is undated, it is obvious that he was the feudatory of the Rāṣṭrakūṭas. Officers like the *nāḍapergaḍe* and *nāḍagāvunḍa* in charge of smaller divisions assisted the provincial governor.<sup>77</sup>



Chālukyas of Kalyāṇa, the successors of Rāṣṭrakūṭas had under them many feudatories called as *sāmantas* or *māṇḍalikas* like the Yādavas of Dēvagiri, the Śilāhāras of Koṅkaṇ and Kolhapur, and the Kadambas of Goa and Hangal.<sup>78</sup> These feudatories were the hereditary rulers of the provinces called *maṇḍalas* in the Chālukyan empire. While owing allegiance to the Chālukyan overlords, they enjoyed complete autonomy in the internal administration of their hereditary provinces.

There were also hereditary governors appointed by the king who could be transferred from place to place. Members of the royal family were preferred for the post of governors. Some times the meritorious and talented commoners were also selected as governors. Under Taila, Śōbhanarasa was the governor of Beḷvola and Puligere. But under the next king Satyāśraya, Śōbhanarasa is supposed to have ruled also Kundūr and Halsige regions.<sup>79</sup> *Daṇḍanātha* Kēśirāja or Kēśimayya was governing Beḷvola, Palasige and Panungal in about 1142 AD.<sup>80</sup>

Later Chālukyas added to the glory of Halasige country. They reshuffled the political divisions and stopped the practice of continuing hereditary chiefs as governors and transferred the governors from one place to another.<sup>81</sup> In 1179 AD Kēśirāja was governing Banavāsi and is referred as *mahāpradhāna daṇḍanāyaka* during the rule of Sankama.<sup>82</sup> One

Bhivanayya was the provincial governor of *Tardavāḍi* under Vikramāditya VI.<sup>83</sup> That Bhivanayya appears to have come to Karnataka from Kashmir and risen to high position in the services of Vikramāditya VI is evident from his title *Kāśmīramukhamaṇḍanam* i.e., an ornament to the face of Kashmir. In 1102 AD Bhivanayya was transferred to Palasige-12000 of which he held sole charge and in addition was in charge of the *achchupaṇṇāya* revenue of seven and a half country.<sup>84</sup>

The title of *daṇṇāyaka* enjoyed by the governors indicates the civil and military functions performed by them.<sup>85</sup> In this way Palāsika had the tradition of being governed by the commoners who had probably the better understanding of the problems related to the common people.

The Kadambas of Goa being the feudatories of the Chālukyas of Kalyāṇa enjoyed considerable independence, power and status. Though a number of inscriptions of these rulers quote the regnal year of their overlords like the *Chālukya Vikrama era*, some of them are dated in the regnal year of the Kadamba kings. Rulers like Jayakēśi II and Śivachitta Peramāḍi addressed as *Kadamba Chakravarti* and *Koṅkaṇa Chakravarti* are stated to be ruling the state with *ēkachakrādhīpatya*.<sup>86</sup> They also issued grants dated in their own regnal years.<sup>87</sup> The Kadambas of Goa ruled the



kingdom with the help of governors and other administrative officers. The provincial governors were in charge of larger provinces like Halasi.

The epigraphical records of the region under study make incidental references to the administrative divisions. The Managuṇḍi inscription of Jayakēśi III describes the Palasige province as being seen with its cities, towns, villages and hamlets like the dallying lotus.<sup>88</sup> It further says that *Palāśikadēśa* contains *nāgara*, *paṭṭaṇa* and *grāma* and adds that the four cities of *Palasigedēśa* were shining like the four *puruṣārthas* in the oceans, the four *samayas* and the four *Yugas*.<sup>89</sup> Another inscription describes *Halsigenāḍu* being replete with cities and villages, hamlets and market towns.<sup>90</sup>

At times even the king used to rule from provincial headquarters as his capital. For instance Guhalladēva III was ruling from *Palāśika pannīchchāsira* as *nijānvaya rājadhāni* or the capital.<sup>91</sup>

The kingdom of the Kadambas of Goa consisted of *dēśa*, *nāḍu*, *paṭṭaṇa* and *grāma* administered by various officers. Narēndra inscription mentions that Gövippayyanāyaka was the *pradhāna* of the third division (*mūraneya paṭṭa haḷeya*) and Mahādeva was the *palihāta* (deputy) for the first division (*modala panthaleya*).<sup>92</sup> Gōḷihallī inscription refers to one *mahāpradhāna* Bāvayya as also *paṭṭahaḷikaraṇa*.<sup>93</sup>

The *nāḍagāvuṇḍas* were other divisional officers whose office was hereditary.<sup>94</sup> For instance the family of Chāuṇḍa was the *nāḍagāvuṇḍa* of Mugunda-30 division for four generations from the reign of Śaṣṭha II (C 1010 AD) to the reign of Guvaladēva III (C1125 AD).<sup>95</sup> Śivarāja, Nāgavarma, Gangana and Sankarayya were the *nāḍa-adhikāris* or sub-divisional officers for *Kundūranāḍu*.<sup>96</sup> There were officers called *maharattas* and *adhikāris* as described in Tambūr and Muttagā inscriptions respectively whose functions were not known.<sup>97</sup>

The district was divided into smaller units called as *kampana* placed in charge of an officer known as *mannēya*.<sup>98</sup>

Thus there was the king, *mahāmaṇḍalēśvara*, *mannēya*, *mahāprabhu* or *prabhugāvuṇḍa*, *uragāuṇḍa* in that order who were the different administrative officers in charge of various divisions.<sup>99</sup>

### Village Administration

The very fact that *Halsināḍu* is described with numerical suffix as *Palāśika pannichchāsira* or Palasige-12000 indicates that the region consisted of as many as 12000 villages approximately. Managuṇḍi inscription refers to the villages and hamlets that were included in Halasige province.<sup>100</sup> The most distinctive feature of the administrative machinery

ushered in by the rulers of Halasi region in ancient and medieval times was that it recognised the local talent at its worth .And the village was taken to be powerful unit radiating life and strength to the whole region under study.

The system of decentralisation of the administrative machinery of which the Kadambas of Banavāsi were pioneers gave impetus to the rise of villages as important administrative units. Like every drop of water making the ocean, every village contributed considerably in strengthening the administrative structure, which in turn resulted in the economic prosperity of the region.

The careful scanning of the epigraphical records pertaining to the region under study reveal that the villages were referred vividly as *gave*<sup>101</sup> (Dēgāve), *palli*, *halli* or *valli*<sup>102</sup> (Gōḷihalli, Śīgihalli, Māvalli etc.), *vāḍa* or *bāḍa*<sup>103</sup> (Marijawāḍa, Dharawāḍ, Doḍwāḍ and so on). They were autonomous administrative units as far as internal administration was concerned. For instance although king or the officials made gifts of village lands, they used to take the consent of the village authorities before making such grants. It was because of the fact that the village officials maintained records at the source and were in a better position to offer advice regarding the feasibility of the gift. Further it were the village officials who had to later keep note of such gifts to enable the officials to collect taxes.

The boundary of every village was prescribed specifically, which separated it from other villages. Several kinds of boundary marks were used for marking the village boundary. Besides the natural boundary marks such as roads, tanks, hillocks, ridges, lakes, rivers, trees and the like there are inscriptional references to number of boundary marks.<sup>104</sup> There is an inscription of 47 lines describing the boundaries of the village Dēgāve.<sup>105</sup>

Local self-governing institutions were the chief units of central administrative system. But they were autonomous units so far as the local administration was concerned and were not regulated much by the central government.<sup>106</sup> It was on the firm foundation of local self-government that the edifice of central government was erected.<sup>107</sup> If the villages paid the taxes regularly due to the ruler, there was no royal interference in day to day administration. But when village assemblies were unable to solve the crisis or settle the disputes then the central government used to intervene in the affairs of the villages.<sup>108</sup>

Village administration was in charge of *grāmasabhā* or village assembly, which consisted of *gauḍa* or *gāuṇḍa* or *ūroḍeya*, *mahāprabhu* and *prabhugāuṇḍa*. The village headman was more the representative of the people than the servant of the central government.<sup>109</sup> In some villages there was one *gāuṇḍa* and in others several *gāuṇḍas* who used to look after

the village administration. Managuṇḍi inscription dated 994 AD mentions the members of village assemblies such as five hundred and four of Maṇiguṇḍige and three hundred of Nīrasāgara.<sup>110</sup> These figures probably refer to the number of families, which colonised that village for the first time.<sup>111</sup> It appears however that even after the village admitted other families to settle in it, the original families alone were entitled to take part in the deliberations of the assemblies. Even after the new households came, settled down and joined village assembly as members the assembly was still known by its original name of say *aivattokkalu* or fifty households.<sup>112</sup> Otherwise it can not be explained how a village like Śirivūra (Yaliśirūr in Dharwar) could have the same number of *okkalu* or household in 1005 AD and at different times.<sup>113</sup>

Number of members who attended the proceedings of the *grāmasabhā* and the method of their work may be illustrated by a few examples. In 1005 AD governor of Halsige Sobhanarasa at the request of eight *gāvuṇḍas* and *aravattakkalu* of Yaliśirūr gave six *mattars* of land to Revabba Goravi of the temple of *mūlasthāna*.<sup>114</sup> In 1138 AD the gift was renewed by *mahāpradhāna* Mahādevayya at the request of certain *gāvuṇḍas* and *aravattokkalu* of the same place.<sup>115</sup>

During village fairs and festivals some times village *gāvuṇḍas* formed the temporary committee or assemblies, which were closed after

the fairs.<sup>116</sup> Village communities in Deccan in general do not seem to have discharged their functions in a formal and constitutional manner.<sup>117</sup> Since the village assemblies were popular organisations they were socialistic in character.<sup>118</sup>

Individual villages seem to have their own masters in some cases who were the full owners of those villages. They were *sāvantas* having sway over individual villages and were different from *gāvunḍas*. They were called *prabhus*, *mahāprabhus* and *ūr-oḍeyas*.<sup>119</sup> For instance Māvalli had three Mahāprabhus in Mahādēva, Biddana and Padmana.<sup>120</sup>

The village executive officer and the representative of the government in the village where there were no *prabhus* and *ūroḍeyas* was *gāvunḍa* variously spelt as *gāmuṇḍa*, *gāuṇḍa*, *gāmuṇḍa* and *gauḍa* meaning *grāma-unḍa* or enjoyer of the village and therefore its master or principal executive officer.<sup>121</sup> In important villages there were more than one *gāuṇḍas*. For instance Amminabhāvi and Kundūr, which were *mahāpaṭṭaṇas* had twelve *gāvunḍas*.<sup>122</sup> *Gāvunḍa* was also called *perggaḍe* or the modern *heggaḍe* in the Uttara Kannada district. *Sēnabōva* or *Karaṇa* or *śrīkaraṇa* was the village accountant who maintained village accounts.<sup>123</sup> *Gāvunḍa* was also assisted by village police *talari* and the village servant *varagi*.<sup>124</sup> In addition there were tax officers discussed



elsewhere. There was also officer called *nāḍakulkarni* or *sēnabōva*. *Īśvaradēva* was *nāḍakulkarni* as referred in the Tambūr herostone dated 1135 AD.<sup>125</sup>

### Functions of the Village Assembly

That the village as a unit owned land and the village council managed it is clear from the epigraphical records of the time. From earliest times the construction and maintenance of public works like assembly halls, tanks, drinking water sheds for the travelers, gardens and the relief of the distressed were the main functions of the local bodies in the villages.<sup>126</sup>

It had to specify in writing what it was going to do and who so ever violated them was to be punished with the loss of wealth and banishment.<sup>127</sup> *Mitākṣara* emphasising the above duties adds few more functions such as the preservation of pasturelands, water works and management of temples.<sup>128</sup> Anybody violating customary law was to be deprived of his whole property.

Village assemblies in Halasige region were no exception to these duties. They also made gifts of lands or a share in the grains to temples, tanks, schools, guesthouses and miscellaneous purposes.<sup>129</sup> The memory of those who fought for the village and died was honoured by the gifts of land to their heirs known as *rakta-koḍige* or the blood gift.<sup>130</sup> Hero stones found in Halasi region commemorate such deeds of honour.

The village assemblies also acted as banks.<sup>131</sup> They received gifts of money from individuals and government, which was used for the purpose indicated. Thus the assembly also acted as trustee and appointed individuals to protect the gift of land or cash or grain.<sup>132</sup> In case the gift was not utilised for the purpose for which it was intended, it was the duty of the public to point out this lapse and who so ever did so was to be given a part of the gifted property.<sup>133</sup> In some places more than one assembly existed co-operating with one another in furtherance of the common aims. A good instance of cooperation between two assemblies of adjacent places was found under the Kadambas of Goa. The *mahājanas* of Eleya-pūrvadahallī (modern Hubli) and the guild of shepherds (*kuruba senigas* of Navalūr, nine miles northwest of Hubli), joined to make a grant of land for a school building in Navalūr.<sup>134</sup>

The village assembly also acted as courts and settled disputes arising out of boundary, marriage, property, caste and crime. The *gāvūṇḍas* while pronouncing their judgement considered the extent and nature of the dispute or offence, the circumstances under which the dispute arose.<sup>135</sup> Commonsense and practical worldly experience of the *gāvūṇḍas* worked as deciding factors while giving the verdict.<sup>136</sup> The verdict given by the assembly was final and binding upon the parties.

The practice of referring disputes regarding the village boundaries to the representatives of the neighbouring villages is based on *Smṛitis*.<sup>137</sup> The contemporary commentary *Mitākṣara* says, "in a dispute about a boundary of a field pertaining to two villages, neighbours and others should fix the boundaries."<sup>138</sup>

Thus in the region under study, democracy, an edifice of a civilised state was prevalent though not in the modern sense of the term. The rulers practiced justice, equality and freedom, the attributes of a democratic state. The administration especially at the lower level was representative in character. The rulers of the region in general led on the path of progress through the efficient administrative system.

A well established government and efficient administrative institutions, ensured internal peace and order, security of life and welfare of the people, facilities for their advancement, amenities of civic life, freedom of thought and action that were prevalent in Halasi region, reveal the administrative ideals<sup>139</sup> and high values for which the rulers stood for.

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## **CHAPTER IV**

### **SOCIAL LIFE**

The role played by society in shaping the civilisation and culture of any nation is of considerable importance. In the growth of high degree of culture Indian society has played a pivotal role. The ideals of the Indian society and the means by which those ideals were sought to be realised were common to all and were shared by the learned and the illiterates alike. Virtues of the Indian society can be found in the tradition in which the ruler and the ruled are the guardians of the morals of the age.<sup>1</sup>

The image of Halasi region is best reflected in its society, which depicts the quality of life of its people. The social life of the region gives an insight into the whole range of social activities that enables to understand the social transformation. By and large the society is concerned with the experiences of the people rather than the actions of the rulers.<sup>2</sup> An attempt is made here to trace the social organisations as well as the quality of life of the people as existed in Halasi region and its effect on historical events. The social organisations of the region depict the Hindu view of life upon which Hindu social institutions have been built.<sup>3</sup> Well-defined phases of historical developments are not uniformly applicable to the history of every society and there is a need to search for the phases of historical development within a given society.<sup>4</sup> Every society has a method of

remembering what it regards as the important aspects of its past and these are woven into its historical tradition.<sup>5</sup> It is important to define social relationships while analysing the social structure of the region.<sup>6</sup>

Halasi region has played a significant role in weaving the web of Karnataka history including its social solidarity. Social life in Halasi like that of Karnataka is of special significance. As the cradle of one of the earliest dynasties this region has made a significant contribution in shaping the social life of Karnataka.

The region under study enjoyed considerable prosperity and general contentment due to the vigorous and active social life of its people. The social life of the region can be viewed by scanning the epigraphical records, contemporary literary works and numerous sculptures of the temples.

### **Varṇāśramadharma**

The *chāturvarṇa* system originally the concept of R̥igv̥edic and later *V̥edic age* had come to stay in Karnataka as it adopted Āryan way of life and thought from the beginning. Karnataka inscriptions make incidental references to the *varṇas*.<sup>7</sup> The sacred duty of the ruler was to protect the *Varṇāśramadharma*.<sup>8</sup>

According to *Puruṣasūkta* of *Ṛigveda* Lord Brahma was the creator of four *varṇas*.<sup>9</sup> All kinds of social organisations including the *varṇa* system emerged out of human needs.<sup>10</sup> The basis of classification being the individual occupation followed by various social groups, the class structure was not rigid.<sup>11</sup> It did not prohibit any one from changing one's vocation. In due course retaining the *varṇa* system in its original form became difficult as people belonging to different *varṇas* followed different occupations, which led to the birth of caste system in India.<sup>12</sup> The social set up while conforming to the concept of *Varṇāśramadharmā* did display considerable moderation in its actual practice. Whatever little disparity that existed within the *varṇa* structure, it was accepted with a minimum of conflict and maximum acceptance from all parties concerned. This equilibrium of the society gave it the capacity to expand, to enter into trade and cultural relations.

People of the region under study did the task of revitalising Hindu practices and renovating Hindu society and these changes were relevant to changing conditions of the time.

No direct references about the *varṇas* can be noticed in the Aśōkan inscriptions found in Karnataka.<sup>13</sup> Though *varṇa* system was in vogue during the Sātavāhana period only incidental references to the Vēdic

sacrifices are found in the Sātavāhana records. It may be largely due to the fact that the influence of the Buddhists was felt on the people and the direct evidences are lacking in respect of the social classes.

### **The Brāhmaṇas**

The Brāhmaṇas in the society had the obligatory formal education and an intellectual tradition.<sup>14</sup> The advancement of knowledge in the hands of Brāhmaṇas though led to intensifying the intellectual tradition unfortunately owing to the evolution of social pattern also resulted in intellectual constriction.<sup>15</sup>

Though no direct references to Brāhmaṇa *varṇa* are found in the records of the Mauryas in Karnataka and Sātavāhanas, Brahminism was in vogue in this part of the sub continent. By the time, the Kadambas of Banavāsi rose to power Karnataka had already accepted the *Varṇāśramadharmā*. Inspired by the trend of Brahmin dynasties like Mauryas, Sātavāhanas, Kaṇvas, Mayūraśarma showed boldness to establish an independent kingdom of the Kadambas. The capturing of political powers by the Brāhmaṇas and their becoming the monarchs of the kingdom in succession can be said to show in a way the unreality of the generally supposed theoretical basis of the *varṇa* system.<sup>16</sup> The change of termination of the Kadambas from the Brahmin - *śarma* to the Kṣatriya –

*varṇa* shows normal flexibility of the caste system. They did not mind the supposed downgrading of themselves in the social scale as they possessed the top political power, which mattered most then as now. This striking instance demonstrates that the occupational restrictions of the *varṇa* system were overtly ignored by the Brāhmaṇas without losing any social prestige. The caste and economic classes did coincide to a certain extent.

The Tālagunda inscription indicates that the Brāhmaṇas were held in high esteem, who were devoted to the study of *Vēdas* and *Vēdāṅgas*, performing *Vēdic* rituals and sacrifices. The record eulogize the deep scholarship, blameless conduct, lack of worldly attachments, truthfulness, penance, devotion to duties, rites and other virtues of the Brāhmaṇas.<sup>17</sup> The learned Brāhmaṇas are referred to in the epigraphical records of the region as inheritors of various *gōtras*.<sup>18</sup> It is learnt from the inscriptions of the region that the kings were protectors and proclaimers of the excellent Brāhmaṇa faith and devoted to the Brāhmaṇas and delighted in giving gifts of cows, new lands with ploughs, villages with all exemptions, gold, clothing, food to them.<sup>19</sup> The rulers believed that giving such liberal grants to the Brāhmaṇas and supporting the holy men by wealth earned and amassed by just means were necessary for the increase of their own merit, prosperity, the good of their own dynasty, their welfare, safety, success and

the good of their parents.<sup>20</sup> To secure spiritual support and to prevent the subjects from defying their authority that they extended great patronage to Brāhmaṇas, who formed a spiritual aristocracy, the superiority of which was not disputed. They were placed next to gods in the hierarchical order.<sup>21</sup> Brāhmaṇas were the custodians of intellectual, moral and spiritual heritage of the society who served as a mechanism to enforce the moral standards among the subjects. The king's authority naturally depended upon the attitude and support of this group. The ties binding the members of Brāhmaṇa *varṇa* and also patterns of relationship with other groups in society were mostly familistic in nature.

Brāhmaṇas were distinguished as the custodians of religious lore, performers of religious rituals, exposures of philanthropic doctrines and the teachers of sacred texts. But there were others who occupied positions both in civil and military departments of the administration of the state. Neither was kingship monopoly of any one community like Kṣatriyas, for, Mayuravarma an orthodox Brāhmaṇa who became a ruler and established his dynasty.

With the congenial family background, Mayūrasarma, well versed in *sastravidyā* and *śāstravidyā* rose to the status of the founder of the Kadamba dynasty. The familistic tie was the main fiber on which the net

work of social relationships and institutions in early Kadamba kingdom depended.<sup>22</sup>

Epigraphical records pertaining to Halasi region proclaim the continued solicitude of kings, nobles and merchants for the maintenance and encouragement of the Brāhmaṇas. Sangolli plates of Harivarma dated his eighth regnal year registers a gift of eighteen divisions of the village Teḍava by the king to twenty three Brāhmaṇas of several *gōtras* including *Kaimbaḷa*, *Kalasa*, *Chauliya*, who were learned in *Atharvavēda*<sup>23</sup> Dēgāve inscription of Kamalādēvi queen of Śivachitta Permāḍi refers to the grant of Dēgāve village in *Palāśikaviṣaya* to the Brāhmaṇas.<sup>24</sup> By giving *brahmadēya* grants Kadamba rulers encouraged the Brāhmaṇas to settle in the region under study. These *brahmadēya* grants were exempted from all sorts of taxes and were outside the grip of the ruling class. Some of the taxes like *kara*, *visti* were transferred to the Brāhmaṇas who were in charge of village activities. Neither the ruler who gave *brahmadēya* grants nor his successors were entitled to have any interference in the affairs of those villages. In this way the wealth, crops and other activities were looked after uninterruptedly under the leadership of the Brāhmaṇas.<sup>25</sup>

The influence of the Brāhmaṇas was not restricted merely to educational and religious sphere but extended to intellectual, social and

political fields. The *brahmapuris* and *agrahāras* were the important Brahminical centres, which received grants from the early Kadamba kings. There was no restriction of any kind in taking up arms by the Brāhmaṇas when the need arose. The conversion of Mayūraśarma to Kṣatriya class by exchanging his sacrificial implements for sword best illustrates this point.

Brāhmaṇas of various *gōtras* under the early Kadambas are referred in the epigraphical records of the region like *Bhāradwāj*, *Hariti*, *Mānavya*,<sup>26</sup> *Kaimbaḷa*, *Kalasa*, *Chauliya*, *Valandata*,<sup>27</sup> *Kaśyapa*, *Vatsa*, *Kauśika*, *Lōhita*, and *Viśvāmitra*.<sup>28</sup> The interesting fact is that most of them were learned in *Atharvaveda*.<sup>29</sup> The killing of the Brāhmaṇas was considered as an impious act like the killing of the cows as revealed from the epigraphs. Iṭṭagi copper plate of Jayakēśi I dated 1062 AD describes the Brahminical populaion of Iṭṭagi *agrahāra* as free from the defects of *Kali* age, hospitable to guests and experts in performing the religious rites.<sup>30</sup>

The Brāhmaṇas continued to be important social group even during the later period. Now they were not only the recipients of the grants<sup>31</sup> but also donors of gifts.<sup>32</sup> For instance an epigraph explains how the Brāhmaṇas of *mahā-agrahāra* Huppavaḷḷi installed the icon of goddess Lakṣmīdēvi and offered lands, shops and income from taxes.<sup>33</sup> And how the Brāhmaṇas of Managuṇḍi gave the land grant and also houses to the



temples of Siddhēśvara and Grāmēśvara, which they were holding as *vr̥ttis*.<sup>34</sup> The Brāhmaṇas continued to be the spiritual and intellectual leaders of the society. Whenever a temple was built and grants were offered even to the *basadis* the presence of the Brāhmaṇas was required.<sup>35</sup> Those desirous of giving grants often purchased lands from them and with their consent offered variety of gifts to gods.<sup>36</sup>

The social stratification system was becoming little rigid gradually. The records of the region tell us about the different social groups, which while retaining their identity collectively participated in grant giving activities. But the net work of social relationship between the Brāhmaṇas and other groups being familistic, Brāhmaṇas used to take the consent of other groups while giving grants to the deity. For instance the Brāhmaṇas of Eleyapurballi in *Halasigenāḍu* gave grants to god Seṇigēśvara with the consent of *kurimba sēṇigas* of Navalūr who were probably the shepherds.<sup>37</sup> While giving grants different groups maintained their identity and offered variety of gifts.

Cultural relativism characterised the socio-religious life. This can be best illustrated by the naming of a *Jinālaya* built by Kadamba queen Maṇḍaladēvi as *Brahmajinālaya* in the homeland of learned Brāhmaṇas.<sup>38</sup> Various castes and communities played a constructive role and led a

harmonious life under the guidance of the Brāhmaṇas.. Thus politically, religiously, spiritually, philosophically and culturally the Brāhmaṇas enjoyed esteemed position in the social life of the region under study.

### **Kṣatriyas**

Next in the social ladder were the Kṣatriyas who were the rulers, administrators, the commanders of the army and the soldiers. The fighting class traditionally described as Kṣatriyas drew its members from different caste groups, as recruitment to military was open to people of all classes. The protection of the kingdom from internal disturbances and external threat, looking after the material and spiritual welfare of the subjects like extending patronage to orthodox and heterodox sects, construction and maintenance of temples and tanks were their main functions.

Mayūrasarma who went to Kañchi to study the sacred lore was enraged by the quarrel with the Pallava horse guard. He exclaimed “ Alas! In this *Kali* age the Brāhmaṇa should be so feeble than the Kṣatriyas that the attainment of *Brahmasiddhi* is dependent on a King. What can be more painful than this”.<sup>39</sup> And he accepted the Kṣatriya profession and changed his surname.

As the secondary capital of the early Kadambas and the Kadambas of Goa, Halasi must have been the home of Kings, *Yuvarājas*, ministers,

governors, generals and soldiers who belonged to *Kṣatriyavarṇa*. Managuṇḍi inscription describes *Halasināḍu* as the sacred land of the Kṣatriyas.<sup>40</sup> In the epigraphical records found in the environs of Halasi we come across the names of few officials suppose to be the Kṣatriyas. *sēnāpati*, *bhōjaka*, *pratihāra*, *grāmabhōjaka*, *rajjuka*, *rahasyādhikṛta*, *dēśamātya*, *māṇḍalika* and so on.<sup>41</sup>

The warrior class seems to have included non-brahminical creeds. Halasi plates of Kākusthavarma refer to the grant made to Jaina establishment at Palāsika and to Śrutakīrti, the general, as a reward for saving him apparently in a war.<sup>42</sup> Śrutakīrti and his successors were Jains as indicated by the inscription of Ravivarma in the same place.<sup>43</sup> Thus the king duly rewarded the heroic deeds of the warriors. The heroic spirit was dominant in the life of the people of the region is evident from the hero stones erected in honour of the deceased heroes. In the epigraphs and sculptures found at Halasi, Mugad, Amminabhāvi, Tambūr, Iṭṭagi, Dēgāon there is evidence about the individual heroes in the villages who fought single handedly or in group to protect the life of the masters and embraced death with the spirit of self-sacrifice.<sup>44</sup>

From the above account it is evident that the Kṣatriyas played the vital role in the public life of the region under study throughout the ages.

## Vaiśyas

Vaiśyas belonged to the third social strata who were engaged in trade, commerce and agricultural pursuits although occasionally followed other occupations. Though the region under study was pre-eminently agricultural in nature it possessed a wealthy trading and industrial class as inhabitants.<sup>45</sup>

The existence of heterogeneous trading community is often inferred from the inscriptions of the region, which refer to flourishing mercantile community. The very fact that *Halasināḍu* was an important commercial centre reveals the importance of merchant community. An interesting account of Brahmin merchants is afforded in the inscription who imported horses and pearls and sold them to the king.<sup>46</sup>

Generally the Vaiśyas are referred in the inscriptions of the region with the suffix *seṭṭi* or *śrēṣṭi*. They moved from place to place with their commodities. Depending upon the commodities produced they organised themselves into guilds like *Seṭṭis*, *Seṭṭigutta*, *Bīras*, *Bīravaṇigas*, *Gāṇigas*, *Gavaregas* and *Gatrigas*.<sup>47</sup> Being rich, mercantile communities patronised various religious sects, built temples and made grants for their maintenance, worship and renovation. Sometimes merchants and traders invested their money as capital with the temple trustees, the interest on which was to be utilised for various kinds of worships, *sattras* and

perpetual lamps. An inscription found at Gōḷihalli near Halasi registers a gift of land by Malliseṭṭi, Dēviseṭṭi, and Madhuraṣeṭṭi, sons of Gangiseṭṭi to the *basadi* got built by the latter at Kirusampagāḍi.<sup>48</sup> Gifts were given by the Vaiśyas individually and collectively.<sup>49</sup> From this account it is evident that Vaiśyas were the active members in the social life of the region and were involved in the acts of charity.

People engaged themselves in various professions and were specialised in the production of certain commodities. There were people called as *Telligas* who extracted oil by bullock drawn oil-mill or hand oil-mill.<sup>50</sup> There were *kumbāras* who manufactured the earthen pots.<sup>51</sup> There were sellers of betel leaves called *Tambuligas*,<sup>52</sup> the community of bangle sellers was known as *Baḷegāras*.<sup>53</sup> *Madāras* were the basket weavers. There was a class of weavers who manufactured clothes.<sup>54</sup> There were *Nāvigas* who were barbers.<sup>55</sup> There were washermen called *Maḍivāḷas*.<sup>56</sup> There were *Paṭṭegāras* who produced silk and other finer varieties of cloths.<sup>57</sup> The tailors who were the makers of dresses were known as *chippigas*.<sup>58</sup> However references to these various communities who followed various professions are found particularly in the epigraphical records of 10<sup>th</sup>-14<sup>th</sup> century AD.

*Vokkaligas* formed the community of agriculturists or land tillers. Inscriptional references to construction and maintenance of tanks and other irrigation facility provided at various places reveal the importance given to the cultivation of land.

### **Śūdras**

There is no specific reference to the Śūdras in the epigraphical records that formed the lower most stratum of the society. However the absence of evidence is no indication of the non-existence of the Śūdras. Throughout the period since the *Dharmaśāstras* were held in high esteem it can be assumed that their contents reflected the structure of the society of the region.

The Śūdras lived in the out skirts of the towns and villages in the low lying areas and engaged in the occupations such as scavenging, keeping cremation grounds clean and making leather goods, baskets and so on.

Despite the theoretical rigidity of the caste system that the Śūdras had a somewhat more advantageous position is doubtless due to the decreasing need for establishing new settlements and clearing wastelands.<sup>59</sup> Śūdras did not suffer from many of the restrictions laid by the *Smṛiti* writers.

There was an infiltration of ideas connected with the caste system into the Sātavāhana region of which Karnataka was a part. The Kadambas developed the relations with the contemporary Guptas and Vakatakas that strengthened the Āryan impact on them yet the study of Tālagunda inscription suggests that the stratification system was not rigid.<sup>60</sup>

In the inscriptions of the early Kadambas the king is described as the protector of *varṇāśramadharma*. The caste groups were not closed ones, which were merely occupational groups. Even the rules regarding the marriages were not strict. Kadamba Kākusthavarma belonging to Brāhmaṇa lineage gave his daughters in marriage to the Gupta, Vākāṭaka and Gaṅga families - a sort of a *pratilōma* marriage.

With the division of labour becoming dominant, the collective participation of the people in various social activities was considerable. This led to the inter mingling of various social groups. The social texture of relationships and institutions was admixture of familistic, contractual and coercive types.

### **Corporate Bodies**

The epigraphical records of the region indicate the existence of corporate life. People depended on various occupations is evident from the

number of trade and craft guilds that were in existence in the region, which are discussed as below.

#### **Aravattokkalu**

It comprised of sixty families representing a class of agriculturists in a city, town or a village. It seems to be a corporate body that had the power to alienate land or land tax and was partially responsible for the land revenue as it figures in the land grants. They were also entrusted with the duty of protecting grants.

Göllihalli inscription refers to *Aravattokkalus* along with other bodies when grants were made in case of sale of articles.<sup>61</sup>

#### **Aivattokkalu**

It was the representative body of oilmen called *Telligas* i.e., the fifty families of oilmen. It figures whenever grant of oil is made to a temple lamp. The inscriptions at Muttage, Tambūr, Managuṇḍi refer to the fifty families of oilmen.<sup>62</sup> The bodies at Managuṇḍi made oilmen coming from the outside village also grant a small measure of oil to the temple lamp.<sup>63</sup>

#### **The Ainūrnālvar**

It was the body of betel leaves dealers called *Ainūrnālvar bhōjāngas* or the 504 betel leaves dealers association. They figure while grants of betel leaves are made to the temple.<sup>64</sup>



### **The Haṇṇa-vāṇigara Samūha**

This seems to be another association of betel leave dealers referred in the Tambūr inscription of 1144 AD.<sup>65</sup>

### **The Tambuliga Setṭi Sāsirvaru**

This was an association of dealers in betel nuts and allied articles used for eating the betel leaves. They figure in Manuḡuṇḡi and other inscriptions.<sup>66</sup>

### **The Five Hundred Svāmies of Ayyāvoḡe**

Gōḡihallī inscription refers to the five hundred *svāmies of Ayyāvoḡe* who along with several other bodies granted an *are-visa* for a *honnu*.<sup>67</sup> It also appears in the Kāmadhēnu inscription along with the sixty families and *Mummuri- daṇḡas*.<sup>68</sup>

### **Mummuri-daṇḡas**

They appear in the epigraphs of the region. But it is difficult to explain this body as no relevant information is found in the inscriptions.

### **Billamunnūrvaru**

This was an association of soldiers who fought with bows and arrows who probably were the part of the imperial army of the region. Manuḡuṇḡi inscription refers to *Billamunnūrvaru*.<sup>69</sup>

### **Ugura-munnūrvāru**

They were the betel leaf pluckers. They engaged themselves in plucking the betel leaves. For this purpose, they grew long nails, which gave them the name. We get reference to *Ugura-munnūrvāru* of five villages viz., Managuṇḍi, Uppāravalli, Nuggihalli, Sattivūr and Nirusāgara.<sup>70</sup> They are frequently referred in the epigraphical records of the region under study.

### **Seṭṭi-guttas**

This appears to be the association of merchants as the name signifies and are frequently referred in the epigraphs.

### **Gavaregaru and Gātrigaru**

This appears to be the association of betel leave sellers who used to move from place to place as referred in Gōḷihalli inscription.<sup>71</sup> *Gātra* refers to a bunch of 1000 betel leaves and those who sold these bunches were known as *gātrigas*.<sup>72</sup>

### **Enṭu-hiṭṭu**

Fleet opines that it comprised of eight bodies.<sup>73</sup> Viz., three village officials – *talavāra*, *sēnabōva* and *gauḍa* and five representatives i.e., carpenter, blacksmith, goldsmith, washerman and boatman.<sup>74</sup> In an

extraneous record viz., a copper plate grant found at Kolhapur, we find *hiṭṭa-kāra baḍagi* (village carpenter), the *hiṭṭakāra kammāra* (village blacksmith), *hiṭṭakāra akkasāle* (village goldsmith) and *hiṭṭakāra taḷavāra*.<sup>75</sup> From this passage *eṇṭu-hiṭṭu* appears that it was the prominent body that rendered necessary services in the day-to-day life of the people. Bailūr inscription of Permāḍidēva quotes four *hiṭṭus-heggaḍeyara Mallāṇa*, *akkasāle Siṅgōja*, *kammāra Dēsoja* and *maḍivāḷa Soppayya*.<sup>76</sup>

#### **Pañcha-maṭha**

It appears as those who make grants in a village or protect the grants. In Kādarolli inscription (1098AD) *Pañchamaṭha* along with other is enjoined with the duty of protecting grants. Gurav opines that *Pañchamaṭha* may stand for the collective representation of the five *maṭhas*.<sup>77</sup>

#### **Māhēśvara Janaṅgaḷu**

They are referred in the Kāmadhēnu inscription as those assigned to the duty of protecting the grants made.<sup>78</sup> They appear to be the counter parts of the *Jaṅgamas* of the present day.

#### **Mahājanas**

The *Mahājanas* were the heads of *agrahāras* whose number varied from 200 to 400 and more according to the size of the *agrahāras*. The

*mahājanas* were proficient in the *Vēdas*, *Vēdāṅgas*, in eighteen *Purāṇas* and *Smṛitis*, in music, and dialects. They took pleasure in offering food, medicine, asylum and knowledge of the science. They were diligent in discharging the six fold duties of the Brāhmaṇas - *yama*, *niyama*, *dhyāna*, *dhāraṇa*, *japa*, *mauna*, *svādhyāya* and *samādhi*.<sup>79</sup> That they were the learned teachers of the *agrahāras* is evident from Amminabhāvi inscription.<sup>80</sup> Being Brāhmaṇas they received enormous land grants and enjoyed considerable status in the social, administrative and political life of the region under study. They settled religious and other disputes. For instance Kittūr epigraph mentions - when a land dispute arose between two Brāhmaṇas Śivaśakti and Kalyāṇaśakti it was referred to *Śrī Mahāśeṣa mahājanaṅgaḷ* of Dēgāve *agrahāra* who is said to have settled the dispute amicably by convening a meeting in the *sabhāmaṇḍapa* of the temple.<sup>81</sup>

#### **Sthānikas and Sthānāchārya**

The administrators of the temples and the Śaiva teachers who used to impart education were known as the *sthānikas*. When there was more than one *sthānika* the eldest among them was called as *Sthānāchārya* who played a key role in the village life. Amminabhāvi inscription describes the

virtues of *Śrīmadādityadēvara sthānāchārya*.<sup>82</sup> Since there were many Śaiva temples in Halasi region, there were *sthānāchāryas* there.

In addition to these communities there were sculptors, architects, artists, engravers and engineers who played an important role in the construction of temples and engraving inscriptions. Stone slab inscription in the Bhūvarāha-Narasimha temple refers to Madhusūdanasūri as the engraver of that epigraph.<sup>83</sup>

From the above account it is evident that the region under study stood for corporate existence in its daily life. People seem to have acted in the spirit of good will and co-operation, which was a marked feature of their existence.

### **Position of Women**

The position that women enjoyed in any society is the index of the civilisation and culture of that society. Women in India enjoyed the greater measure of freedom in the earlier period, which was curtailed by the rigid codes of lawgivers of later times. Despite the later handicap womenfolk rose to eminence exhibiting their innate abilities in many walks of life. These observations regarding Indian womanhood in general are true of the women of Karnataka and Halasi region as well. Women were educated in finearts like music, dance and painting in addition to general education. Women belonging to the upper strata of the society, which consisted of

Brāhmaṇas and Kṣatriyas were held in high esteem. They were very active in public life. Little information is obtainable from the epigraphs of the early Kadambas about the role played by women in public life and their status in the society. The times of the Chālukyas of Kalyāṇa reveal a large number of ladies of imperial and feudatory families taking active part in religious, social and administrative activities. The steadfastness and devotional fervour exhibited in the preservation and propagation of their faith by the women of the region under study are highly admirable.

The epigraphs of the later Kadamba period give some information about the role of women in public life. She served as ruler,<sup>84</sup> gave grants and built *agrahāras*.<sup>85</sup> Women also held several posts of responsibility. One Lakṣmādēvi was the *Sunkādhikāri* in Halasi-12000 region.

Mailāḍadevi, daughter of Vikramāditya VI and wife of Kadamba Jayakēśi II who lived a glorious life is generally mentioned in the records with her husband. References of Mailāḍadēvi as ruling over administrative divisions like Uṇkal-30, Sabbi-30, *Utsugrāma*-30, *Vēṇugrāma*-70 in the inscriptions of Halasi region suggest that probably she ruled jointly with her husband and at times as independent ruler.<sup>86</sup> This speaks of her ability as an administrator.

Kamalādēvi, queen of Permāḍidēva was a cultured woman with special interests in socio-religious activities of the region. She promoted the cause of education by establishing an *agrahāra* at Dēgāve and granting it to the Brāhmaṇas of the place. She was also responsible for the construction of two temples, decorated with elegant carvings in the honour of god Śrī Kamala-Nārāyaṇa and goddess Mahālakṣmi at Dēgāve.<sup>87</sup> The Halasi grant says that Permāḍidēva was the husband of this lovely woman delicacy.<sup>88</sup>

Marriage and family continued to be main career for women. Though women belonging to the middle class families hardly had any role to play except as the mother, wife, and sister we get inscriptional evidences about the obligatory role played by them in the social life of the region. Managuṇḍi inscription states that Tippavva, wife of *Joisa Tippayya* discharged the obligation of her husband by giving away a part of the property.<sup>89</sup> Padmaladēvi, Gaṅgādēvi, Polliyakka, Chaṭṭiyakka, Goggiyakka, Hammikabbe, Chaṇḍikabbe figure in the epigraphs of the region who have distinguished themselves for their active role either as administrators or as the devotees or as the donors.<sup>90</sup> Chaṇḍikabbe, wife of Uttaravāsi paṇḍita of Uṇkal is referred as *kavīndrasute* who is said to have given the gift to a choultry.<sup>91</sup> Common women enjoyed singing and dancing. The temple

dancers or the *dēvadāsis* were specialised particularly in this kind of activity. Dance was regarded as fine art that entertained all classes of people. There is reference to courtesans in the inscriptions of the region who were excellent custodians of finearts. Prostitution was accepted as a profession and taxes like *sūledere*, *kannaḍivapa* were levied on them.

The role of women in promoting religious activities is most striking through out the period. Women became more inclined towards Jainism. Jaina temples were erected and patronised at their behest. Popularity of Jainism in Halasi region indicates the status of women there, as Jainism stood for liberal attitude towards women. Some women were inclined towards asceticism. *Jaina kantis* are referred to in the inscriptions.

### Marriage

There is no specific reference about the institution of marriage in the early Kadamba records found in the region under study. But the social institutions and customs that existed in other parts of Karnataka prevailed in Halasi region. The girls were married after the attainment of puberty and it appears that young men and women were free to select their spouses. The custom of *svayamvara* or the bride choosing a suitable husband was in existence. *Vikramāṅkadēvacharite* makes a mention of *svayamvara* of Śilāhāra princess Chandralekhā who chose Vikramāditya as her husband for his valiant deeds.<sup>92</sup> Another instance is narrated by Hēmaṣēṇa that



Māyanallādēvi, daughter of Goa Kadamba ruler Jayakēśi I fell in love with handsome king Karṇarāja and went to the latter's capital to marry him.<sup>93</sup> Women thus had considerable freedom in selecting their husbands and married the men of their choice.

Marriages were celebrated with great pomp and show at bride's place in a well-decorated pendal specially erected for the purpose. A tax called *maduvepandaravaṇa* or tax on marriage pendal was levied, which was normally given to the temples or for the construction of tanks in the region.

Beautiful description of the royal marriage is given in Narēndra inscription, which states that Chaṭṭayya went to Thane to marry the princess of the region.<sup>94</sup> The same inscription further states that Vikramāditya VI came to the border of his country to receive Jayakēśi with great joy and gave him his daughter, along with number of ornaments, maidservants, treasury and countless wedding gifts.<sup>95</sup>

From the inscription we get details regarding Jayakēśi's marriage with Mailāḷadēvi. Vikramāditya VI came forward to receive Jayakēśi, and took him to the lavishly decorated jeweled pendal, washed his feet and while the ground was shining with *kalāṣas* kept on it, he gave his daughter to the bridegroom along with innumerable elephants, horses and gold.<sup>96</sup>

Tambūr inscription states that Vikramāditya VI blessed his son- in- law with the grant of Palasige country.<sup>97</sup> He granted Kanakur for lighting the lamp to Lord Somanātha of Saurāṣṭra.<sup>98</sup>

### **Polygamy**

Manu supported polygamy.<sup>99</sup> Generally the ruling class like kings, nobles and the members of aristocracy practiced polygamy. We get rare references about the practice of polygamy by the common people. Ranna says that Nāgadēva married two sisters Attimabbe and Guṇḍamabbe at a time.<sup>100</sup> King Vijayāditya had two queens Lakṣmīdēvi and Hampādēvi. Reference to Kadamba queens Mailāḍadēvi and Kamalādēvi in the inscriptions as *piriyarasis* suggest the existence of polygamy.

### **Sati system**

From time immemorial, *sati* system prevailed in Karnataka. Extreme love towards the husband, glorification of *pātivratya*, personal prestige, protection of honour, fear of the degraded life of the widow, selfishness of the man that the widow should not depart him, that wife should not become the possession of other man and social prestige were some of the factors behind the practice and popularisation of *sati* system.<sup>101</sup> Woman was not forced to perform the rite of *sati*. She willingly did it, for, she knew the alternative wasn't very attractive. That *sati* was a voluntary

act, makes it clear that the fear of widow's sexuality in general was the motive behind instituting this custom. There was also an entrenched notion that of a woman and her body as male spouse's property, which should not be consumed by any other male. The only solution was the fresh and final consummation with the dead husband's body. The decision to perform *sati* was to choose between posthumous stone memorial and the living hell of being called as an inauspicious woman. She volunteered the act in order to avoid compulsions of the society.

In India the Brahmin community originally practiced *sati* system. But in due course the Kṣatriyas and other fighting classes performed the rite.<sup>102</sup> Generally the widow of a hero, who died while protecting the cows and boundaries performed the rite of *sati* and temples were built, memorial stones erected in memory of the *mahāsati* or virtuous woman. In memorial stones *sati* is shown with a lemon in the left hand, right-hand in *abhayamudra*.<sup>103</sup> The enormous number of *māstikals* in the Kadamba *maṇḍala* point out that *sati* system was largely practiced under them. The evidence of the practice of *sati* under the early Kadambas is furnished by a record, which states that when Ravivarma died one of his queens obtained *mukti* i.e., became *sati*.<sup>104</sup>

In Halasi there is a *Māstikal* cum hero stone in which the husband stands dwarfed by her side and the sculptural representation of *sati* with

raised hands.<sup>105</sup> From this it is evident that in Halasi region there was the practice of *sati*. The practice of *sati* was probably voluntary and not forced upon the widow.

In relation to the death of the royal ladies a peculiar custom seems to have been present in Karnataka. An inscription of Sātavāhana king Vāsiṣṭiputra Pulumāvi states that it was the memorial slab of the queen.<sup>106</sup>

#### **Self- sacrifice**

In the inscriptions of the region under study instances of self-sacrifice are not lacking. Intra-geographical and ecological imbalances and economic pressures coupled with aspiration of the local chieftains to power set the centri-petal and centrifugal forces at work involving territorial violations and battles- all these forces caused constant tension among people and produced warriors to face these challenges.<sup>107</sup>

That the hero cult and hero worship were integrated into the social and cultural life is indicated by the hero-stones found in the region. Immolation received social sanction and those who committed this act became heroes.<sup>108</sup> There are as many as six hero stones in Halasi. There are two herostones in the *antarala* of Kalmēśvara temple at Halasi in which hero is depicted fighting with a group of three persons.<sup>109</sup> A hero stone of Tambūr mentions Rāṣṭrakūṭa king Gōvinda IV and his feudatory Kanha

*mahārāja* ruling over Halasi-12000 and records the death of Aṇṇiga of Tambūr in the battle.<sup>110</sup>

Number of herostones in and around Halasi also reveal the frequent skirmishes between the ethnic groups and conflicts within the communities. It probably indicates occasional unrest in the society.

Sometimes vows of self-destruction were entered into when a cherished wish was fulfilled. A man vowed to give his head to the goddess if king Śāntivarma gets a son and accordingly killed himself when a son was born to the king.

#### **Food, Costumes and Ornaments**

Food, ornaments, dress and decoration of the people varied with the time, place and the class of the people. Authentic and detailed information can be gathered from literature, epigraphs and sculptures of the region.

Some sections of the society like the Brāhmaṇas and Jains were strict vegetarians. Food items consisted of preparations made of rice, wheat, millet, milk products and varieties of fruits and vegetables.<sup>111</sup> Spices like cardamom, clove, cumin and coriander were in vogue. Sugarcane and milk products were in abundance. There are inscriptional references to rice and jackfruit.<sup>112</sup>

Cooking as an art was developed to perfection. *Pampa-Bhārata* refers to *maṇḍaka* (water thin preparation roasted on earthen pots), soft *mōdakas* (steamed sweet savory), *śakavāṭaka* (vegetable *bōṇḍa*), *śīkarṇi* (cool lassi) and so on.<sup>113</sup> *Mānasōllāsa* of Sōmēśvara III refers to tasty delicacies enjoyed by the king and his fellow men such as rice and curds mixed with pepper, ginger, cardamom. Preparations like *laḍḍukas*, *khīra*, and saline preparation of roots and fruits. He also mentions *iḍḍalige* prepared out of blackgram.

Especially the Kṣatriyas may have consumed non-vegetarian food from earliest times. Aśōkan inscriptions refer to the reduction in the number of animals slaughtered in the royal kitchen for food. Rabbits, wild pigs and birds furnished flesh for food. Celebrated drinks like *sarad*, *kakkara* were the common drinks of intoxication as referred in *Mānasōllāsa*.<sup>114</sup> Participation of women in drinking seems to have been a common custom among the royalty and nobility.<sup>115</sup>

### Costumes

Dress and ornaments worn by the people indicate their aesthetic sense. Geographical factors influenced the dress habits of the people.

The sculptural representations of male and female figures in the region enable one to understand the dresses worn by the people. The

sculptures of gods and goddesses found in Dēgāve, Halasi, Tambūr, Amminbhāvi, the various hero stones, *sati* stones and *niśidis* found scattered in the region give the general idea about the costumes.

A lower garment tightly worn around the waste with a over garment tied around the waste and tucked on one side was usually the dress of the men leaving bare the upper part of the body. The soldiers had thick loined cloth upto the knee joints to serve like shirts that tallied with the herostone depictions of the soldiers. Men tied turban round their head like *pagaḍi*.<sup>116</sup>

The ladies wore cloths below the waist and a loincloth to cover the bosom. The folds of the dress as seen on the delicately carved female figures, distinctly a sari, appears to have been common among women.

Varieties of silk cloths like *chinambara*, *dēvāṅgapatṭe*, *pāsika rōhana* are described in contemporary works like *Vikramāṅkadēvacharita*.<sup>117</sup> Gold embroidered cloth was worn on special occasions. During summer soft attractive and light cloths were used. Since Halasi region fall under the heavy rain belt during monsoon princes and the people alike used warm cloths.

Some of the cosmetics mentioned in the contemporary literary works and epigraphs may also be noted here. They put on saffron mark on their forehead. Red lac (*Yāvaka*) was used for decorating the feet of the

ladies. *Añjana bindu* was put on the face for beautifying it. *Kaighaṭṭi*, admixture of camphor, sandal paste musk and saffron were used for hand wash after the dinner.<sup>118</sup> Ladies as described in the copper plate inscription painted toenails with *alaktaka* die.<sup>119</sup> Hand mirrors usually made of brass were commonly used as depicted from Dēgāve sculptures. Women had various styles of tying their hair in knots, braits, pleats and otherwise.

### Ornaments

From the epigraphs and sculptural representations in the temples it appears that the exuberance of ornaments worn by men and women was more profuse than the present days.

Men and women wore ear ornaments of different types. According to Dēgāve inscription, scholars visiting the capital of Jayakēśi I wore golden earrings.<sup>120</sup> Same inscription refers to jingling anklets worn in the feet and tinkling bracelets worn by the *kinnaris*. Other types of ornaments included necklaces like *vaijayantihāra*, *sthanahāras*, *udarabandhas*, wristlets, *mekhalas*, armlets, *kankaṇa* and so on.

In the Doḍwāḍ plates ladies who prostrated before Mahādēvi the queen of Jayakēśi III are stated to be wearing jewels in the hair.<sup>121</sup> In Tambūr inscription we get the phrase *samasta kāñchana ābharaṇaṅgaḷam*.<sup>122</sup> Tambūr fragment inscription refers to finger ring in the



phrase *uṅgaramudre*. Glass bangles were also known. Sometimes women covered their forehead completely with bangles.

### Amusements

References regarding music, dance, drama, dicing, hunting, and many others have been found in the inscriptions. This shows that the people of Halasi region were equally interested in these pursuits, affording liberal patronage as well as practicing them.

Generally various types of amusements and past-times mentioned in the records were pertaining to members of royalty and aristocracy. Musical concerts used to be held in royal courts, temples, and other public places. Kāmadhēnu inscription refers to *Kaṇchukas* and *Gōyakas*.<sup>123</sup> *Manevergaḍe* Siṅgarasa is described as *Bharata* enjoying musical concerts. The Dodwad plates refer to the singing of sweet voiced damsels of *Vidyādharas* and their playing the flute during *saṅgīta gōṣṭis*.<sup>124</sup> Permāḍidēva's minister Babhaṇadēva was an expert musician. Permāḍidēva's brother Vijayāditya was well-versed in instrumental and vocal music. Narēndra inscription refers to dancers and dancing, orchestra and acting (*nartaka-nartana* and *naṭi-naṭana*).<sup>125</sup> *Tala*, *vitāla* (stringed musical instrument), *ghana* (cymbals) and *suṣira* (wind instrument) are some of the musical instruments mentioned in the epigraphs of the region.

Besides the above references we have the *permaṭṭi-turya-nirghoṣa* of the Kadambas and the *pañchamahā-śabda*. The five great musical instruments were *kombu*, *tammeṭe*, *śankha*, *bhēri*, and *jayaghaṇṭa*.

As to the drama the Mugud inscription mention that *nāḍagāuṇḍa* *Mārtāṇḍa* constructed a *nāṭakaśāle* adjacent to *saṃyuktarat-nākarachaityālaya*.<sup>126</sup> References to actors and actresses are found in the inscription. Siṅgarasa, the *manevergaḍe* of Mailāḍadēvi is called as *prāṅgaṇa* for acting by the actress *vāṇivanite*.<sup>127</sup>

Hunting as a hobby is mentioned in the epigraphs. *Nāḍagāuṇḍa* Bommadēva of Mugunda-30 is described *gajabēṇṭekāra* or hunter of elephants.<sup>128</sup>

Dēvagiri plates of Mṛigēśavarma describes the king as well versed in many sports, particularly riding of elephants, horses and wielding of weapons of war.<sup>129</sup> Similarly the Dēvagiri plates of Dēvavarma mention that he was an expert in the science of horses, music and archery.<sup>130</sup>

Discourses and listening to interesting episodes from *purāṇas*, *itihāsas*, epics and dramas must have played important role in day to day life.<sup>131</sup> Wrestling, diceplay are found in sculptures. Swinging was a

common amusement. Cockfight, ram-fight, bullfight were other forms of amusements.

Certain festivals were also celebrated for the enjoyment of public. Guḍnāpur inscription states that in the season of spring, the festival of Manmatha used to be celebrated.<sup>132</sup> Similarly Ravivarma's Halasi plates refer to the festival of Jinēndra, which was to last for eight days every year from the full moon day of *kārtika* month.<sup>133</sup> In addition folk dramas like *yakṣagāna* and *bayalāṭa* the themes of which were drawn from the stories of epics and *purāṇas* were in vogue.

Despite occasional raids and change of overlords, the life of the village was on the whole little disturbed. Though society continued to be traditional, it made conscious efforts to accept and promote changes and made progress. Adjustments between various social classes and ensuing harmony in society reduced social tensions. Society did admit changes while at the same time retained the basic characteristics of social life. The social life of the people in the region under study was vigorous and active. There was collective participation of different classes in various social activities that contributed for the social solidarity of the region.

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## CHAPTER V

# EDUCATION AND LITERATURE

The cultural quality and the intellectual temper of a nation are best reflected in its literature and educational system. Education plays the key role in the development of virtues, in the inculcation of practical values of life and also social order and progress.<sup>1</sup>

The urge to survive made man inquisitive and taught him to rise above his brutal instincts first in the family under the power of patriarch, later in the village under the rule of headman and again in society under the bonds of customs and laws and this laid a gradual foundation for the beginning of conscious education.<sup>2</sup>

Education in ancient India was not regarded as the end in itself but only as a means to an end namely attainment of knowledge of the Absolute.<sup>3</sup> Through out the ages in India the ultimate aim of life being *mukti* or emancipation, education was sought as the means of emancipation (*ātma-gyāna*).<sup>4</sup> Indeed the cultural institutions of ancient India have been transmitted to posterity by a sound system of education and here we get an explanation as to why India and her heritage have survived.<sup>5</sup> Religion practically dominated every sphere of national life and the sphere of education forms no exception.<sup>6</sup>

The educational system that existed elsewhere in Karnataka continued in Halasi region down the centuries irrespective of dynastic changes that ruled the land. Literary works, epigraphs and monuments shed welcome light on educational system as prevalent in the region.

The system of education was neither state controlled nor state directed although it was generously patronised by kings, noblemen, merchants and other philanthropists. State believed in the spontaneous growth of education. The establishment and control of the educational institutions by the state was not felt necessary as it was held the duty and privilege of every *Brāhmaṇa* to teach by virtue of certain standards of learning and merit of birth in certain family.<sup>7</sup>

During *Ṛigvēdic* and *Later Vēdic* age, high reverence was shown to learning.<sup>8</sup> The *gurukul* system of education functioning as the school in ancient times, ignoring the vital difference between the individuals teaches them by classes and aim at mass production in education.<sup>9</sup> Temple schools and colleges started by the early Hindus were the natural reaction to the Buddhist and Jaina monastic universities. The priests and *āchāryas* of the temples and *mathas* carried out the tradition of imparting education.<sup>10</sup> Provision of primary education seems to have been existed in almost every village. The practice of supplying free land for the school teachers referred in the inscriptions as *bālaśikṣādharma* or *akkarigavṛitti* was a wide spread

element in rural economy. The *vidyārambha* ceremony was performed at the commencement of primary education.<sup>11</sup> Sōmēśvara III, the Kalyāṇa Chālukyan ruler observes that after the performance of the *upanayana* a prince should be taught *Vēdas* as well as sciences of weapons.<sup>12</sup>

The elaborate scheme of higher education described in the *Smṛitis* for the three upper classes after the 'thread ceremony' is found in the commentaries of the period.<sup>13</sup> Vijñānēśvara, the contemporary commentator describes at length the primary and higher education. He points out that celibate student should carry on begging.<sup>14</sup> This was mainly to teach the pupil humility and to make him realise that it was due to the sympathy and help of society that he was learning the heritage of his race. It also helped to remove distinction between the poor and the rich and also to make society realise its responsibility about the education of the rising generation.<sup>15</sup> Thus it may be inferred from the records that the students largely depended on the charity of the rich and the benevolent people who generously endowed the seats of learning. Especially the poor and the deserving students were supported to acquire knowledge and were supplied with food and clothing free of charge.

Contemporary literature-Sanskrit and Kannada shows the importance enjoyed by *guru* in Karnataka. Kannada poets had the practice to mention the names of their preceptors and generations of their preceptor

in their works. The function of the *guru* or the teacher was to lead the scholar from the darkness of ignorance to the light of knowledge and to remove the lamp of learning concealed under the cover and let out light.

As education and religion were indistinguishable in ancient and medieval times all branches of education sprang from religious rituals and sacrifices.<sup>16</sup> Religious establishments played an important part in intellectual, moral and religious education. Since teaching would be ideal in any serene place charged with holy atmosphere deemed to be an abode of god, temples were selected for imparting education to the students. Temples played remarkable role in making the life of the people meaningful and worthy by also acting as centers of education. Temple was the school where the children of the village learnt three Rs- viz., reading, writing and arithmetic.

Imparting education was not only the duty of the government in the region under study as was the case in rest of Karnataka. The government rendered financial assistance in times of need. It was the responsibility of the self-governing bodies to make arrangements for the education of the young. For this purpose they received grants and endowments. Some epigraphs testify that some times *agrahāras* were founded by the state but more grew by themselves. The learned Brahmin students from all quarters flocked to them to acquire knowledge at the feet of the teachers. In course

of time these establishments developed into educational centers of the first rank and they were granted all the privileges of the *agrahāras*, which were royal foundations. Inscriptions are silent about the origin of *agrahāras* though many of them speak of their patrons in the period of prosperity.

Education and literature were widespread in Halasi region is evident from the existence of numerous lithic records and copper plates. They attest to the high degree of literacy.

Little information is obtainable from the epigraphical records of the region about the centers of primary education. The temple priests in the villages (*aiyyās* or *aigaḷ*) imparted primary education of reading, writing and arithmetic.<sup>17</sup> He was also called *akkariga*. Primary education was in Kannada while higher education was in Sanskrit. It was known as *bālaśikṣā*. After teaching the Kannada letters children were introduced to Kannada language.

The main centers of higher education were *agrahāras*, *brahmapuris*, *ghaṭikas* and the *maṭhas* attached to the temples. *Agrahāra* was a town by itself consisting of corporate Brahmin community whose profound scholarship attracted students from distant places.<sup>18</sup> It was here that people of diverse classes and religions assembled. Here education of an advanced type was disseminated to all in different branches of human knowledge.

Funds were provided for the establishments of the teachers in a separate colony and for maintenance of the students. The *agrahāras* differed from *brahmapuris* in that while former consisted of the whole village donated to the learned Brāhmaṇas by the king (or any of the chiefs) for conducting educational and religious activities the later was a mere Brahmin colony in the village. *Brahmapuris* were centers of learning. They were located in villages or towns exclusively meant for the residence of Brāhmaṇas. There were *brahmapuris* in the *agrahāras* of Hubli and Kanakāpūra as mentioned in the inscriptions of the places.<sup>19</sup>

It is interesting to learn from the record of Halasi region that the *agrahāra* of Kanakapura in Kundūr-500 was granted for the burning of incense in the temple of Sōmanātha of the *Saurāṣṭraviṣaya* by *mahāmaṇḍalēśvara* Jayakēśi II at the time of his marriage under the direction of his father-in-law Vikramāditya VI.<sup>20</sup> The *agrahāra* henceforth became god's *brahmapuri*.<sup>21</sup> Indeed this is a rare instance when an *agrahāra* was granted for some other purpose.

*Smṛiti* law contemplates students of upper classes as receiving higher education at the dwellings of Brahmin teachers.<sup>22</sup> Generally situated at some distance from the city, villages were chosen for the *agrahāra* because of the pure and cheerful atmosphere, open and delightful spaces,

the smiling meadows, the shady groves and the green fields. This best explains why Kamalādēvi, the Kadamba queen, chose Dēgāon in the vicinity of Halasi as the site of *agrahāra*.<sup>23</sup> However in course of time the *agrahāra* on account of its own importance and intercourse with the outside world grew into a flourishing city.

*Agrahāra Kuppattūr* is described as an ornament to the ocean-girdled Kuntala country, ever filled with Brāhmaṇas, well versed in *Vēdas* and *Śāstras*.<sup>24</sup> An early instance is the *agrahāra* of Tālagunda, which is said to have been founded by mythical Mukkaṇṇa Kadamba who brought 32 Brahmin families from *Ahichhatra* (in present Bareilly) and settled them at *Sihānakundūr*, where they taught people.<sup>25</sup> Ittagi near Khanapur was another important *agrahāra* under Kadambas of Goa the resident Brāhmaṇas of which were said to have been free from the defects of *Kali* age.<sup>26</sup>

Besides advancement of learning in their kingdom, kings were swayed by prevalent belief that the establishment of *agrahāra* promoted the well being of the founder. The *agrahāras* were of different types like *anādi-agrahāra* (Eleyapurvaḷḷi), *Mahā-agrahāra* (Dēgāon), *Sarva-agrahāra* (Haliyāl and Dēvarahubbaḷḷi).<sup>27</sup> *Agrahāras* of Kanakur, Ittagi, Amminabhāvi, Tambūr were also prominent.

*Agrahāras* consisted of corporate Brahmin communities who were called as the *mahājanas*. They managed the affairs connected with the *agrahāra*. The council of *Vēdic* scholars was in course of time designated as the *Mahājanas* of *agrahāra* villages throughout the medieval period of Karnataka. Therefore *mahājanas* were the heads of the Brahmin families who enjoyed the benefits of *agrahāra* villages. The scholarship and religious awareness of the *mahājanas* was noteworthy. The following description of the *mahājanas* of Amminabhāvi *agrahāra* would apply to any *mahājanas*. *Yama-Niyama-Svadhyāya-Dhyāna-Dhāraṇa-Mauna-Anuṣṭhāna-Purāṇa-Japa-Samādhi-Śīlasampannam*.<sup>28</sup> The Brahmin donees of the *agrahāras* were often described in inscriptions as being zealous in discharging their six fold scriptural duties or *Ṣaṭkarma-yājana* (performance and supervision of sacrifices), *adhyayana* (study), *adhyāpana* (instruction specially of the *Vēdas*), *dāna* (making gifts) and *pratigraha* (receiving gifts).

It appears from such description that society looked those who were learned and righteous, with great respect.

Though *agrahāras* were generally interpreted as the Brahmin settlements, not all the people lived there were Brāhmaṇas. There were other people as well, belonging to different castes and communities and



following various professions but the property rights over those villages doubtlessly rested with Brahmin donees only.<sup>29</sup>

The corporate Brahmin communities of the *agrahāras* administered the affairs connected with its management. There are few inscriptional evidences to show that in *Halasināḍu mahājanas* accepted and donated the gifts by sitting in assemblies or *mahāsabhas*. The *mahājanas* of Amminabhāvi were present when Chaṇḍikabbe donated land to a choultry.<sup>30</sup> *Mahājanas* used to take the consent of other groups when they offered grants to the deity. E.g., Brāhmaṇas of Eleyapurballi in *Halsināḍu* gave grants to god Saṇṇigēśvara with the consent of *Kurimba-sēṇigas* of Navalūr.<sup>31</sup> A unique fact of the *mahājanas* donating to the *Jaina basadi* appears in the Managuṇḍi inscription.<sup>32</sup> The whole village occupied by the Brāhmaṇas was the property of the *agrahāra*. This is manifested from an inscription, which says Mailāḍadēvi before making grant of land to *Jaina maṭha* at the *agrahāra* of Kuppattūr, bought the land at this village from the Brāhmaṇas.

The assembly being executive body also preformed certain civic functions as well. These probably included arranging religious discourses and philosophical discussions, celebration of religious festivals,

maintenance of charitable institutions and reading of the *Purāṇas* and *Vēdas* in the assemblies.

Endowments of properties that were made from time to time by the kings came directly under the control of *agrahāra* authorities. Soldiers and tax-collectors were forbidden to encroach on them or exercise any jurisdiction.<sup>33</sup>

Reference may be made here to *bhaṭṭavṛitti* often occurred in the inscriptions, which relate to the grant of land given to learned Brahmin teachers. It was not merely a stipend for study but also for teaching. It was not only a reward for learning but also remuneration for giving instructions and for carrying on religious and cultural activities.

There are inscriptional evidences of endowments made by the state as well as private individuals with a view to promote and facilitate the cause of education. Kēśavadēva in 1158 AD granted land for teaching three *Vēdas*, *vyākaraṇa*, *prabhākara*, *Vēdānta* and the like in the *agrahāra* of Tāḷagunda.<sup>34</sup>

The queen of Śivachitta was known for the infusion of learning among the subjects. She made grants to teach subjects such as *Vēda*, *Vēdāṅga*, *Nyāya*, *Mīmāṃsa*, *Yoga*, *Smṛiti*, *Itihāsa*, and *Purāṇas* besides the

best system of astronomy to the *agrahāra* of Dēgāon.<sup>35</sup> The following table gives some idea of these endowments:<sup>36</sup>

Table-I

10 <i>bhaṭṭōpādhyāyas</i>	1 share each
9 <i>bhaṭṭōpādhyāyas</i>	$\frac{3}{4}$ <sup>th</sup> share each
13 <i>bhaṭṭōpādhyāyas</i>	$\frac{3}{4}$ <sup>th</sup> share each
God Śrī Kēśava	5 shares
God Śrī Kamala-Nārāyaṇa	5 shares
Goddess Śrī Mahālakṣmi	3 shares
Dining hall ( for the expenses)	$3\frac{3}{4}$ <sup>th</sup> shares
For the right of(?)	3 shares
For explaining <i>śāstras</i>	1 share
<i>Rigvēda</i>	$\frac{3}{4}$ <sup>th</sup> share
<i>Yajurvēda</i>	$\frac{3}{4}$ <sup>th</sup> share
<i>Bālaśikṣā</i> (teaching children)	$\frac{1}{2}$ share
Drinking place and a place for fire	$\frac{1}{2}$ share
For teaching <i>Ghatikādhyāya</i>	10 <i>nivartanas</i> and 388 <i>kammas</i> in rice field, 10 <i>nirvartanas</i> and 500 <i>kammas</i> in a field yielding grains, two <i>nivartanas</i> and 720 <i>kammas</i> in a field fit for betel plants.
For the tank.....	9 <i>nivartanas</i> and 422 <i>kammas</i> in rice field and 8 <i>nivartanas</i> and 424 <i>kammas</i> in a field yielding grain
For each share .....	A field measured by cow's hide
<i>Narasimhabhaṭṭōpādhyāya</i> .....	$\frac{1}{8}$ <sup>th</sup> share
<i>Īśvarabhaṭṭōpādhyāya</i> .....	$\frac{1}{8}$ <sup>th</sup> share
TOTAL	50 shares

The curriculum of the study was very vast, which included both sacred and secular subjects. Inscriptions discuss at length various subjects of study taught in the *agrahāras*. Great care was taken to pronounce the *Vēdic* hymns correctly to begin with. Detailed study of the *Vēdas* was the next step. Besides, subjects like grammar, logic, astrology, astronomy, drama, polity, dancing and the languages including Kannada were taught.

Subjects taught in the *agrahāras* of Halasi region included *sakala Vēda*, *Vēdāṅga*, astronomy, *Nyāya*, *Sāṅkhya*, *Yōga*, *Smṛiti*, *Itihāsa*, *Purāṇas*, *Parajyotiṣya*,<sup>37</sup> *Arthaśāstra*,<sup>38</sup> *Jainasiddhānta*, *Śabdānuśāsana*,<sup>39</sup> *sankhyāśāstra*, *alankāraśāstra*, authors like Patañjali, Chāṇakya and Śukra<sup>40</sup>, *vādyā*, *gīta*,<sup>41</sup> *nṛitya*,<sup>42</sup> and *nāṭaka*.<sup>43</sup>

*Agrahāras* promoted a healthy spirit of academic discussions, religious disputations and philosophical discourses and thus acted as a pleasant diversion from the monotony of the ordinary teaching routine.

*Ghaṭikāsthāna*, also called *ghaṭika* was another important centre of higher education. Earliest epigraphical reference to *ghaṭika* is in the Tālagunda inscription.<sup>44</sup> Rice considers *ghaṭika* as the chief place of the assembly of Brāhamaṇas.<sup>45</sup> According to Sircar it means the settlement of learned men founded by the kings.<sup>46</sup>

Those who distinguished themselves in scholarly disputations and discourses were called *ghaṭika-sāhasa*. There is no reference to the existence of *ghaṭikas* in the epigraphs of the region.

*Maṭha* was another educational establishment that played an important role in the cultural life of the people. It was a typical Indian monastery with monks, ascetics and students living within its precincts. *Maṭhas* were invariably attached to the temples. Founding of a monastery for teachers and pupils does not appear to have been an ancient practice in India.<sup>47</sup> The ascetics were required by the *śāstras* not to possess any property and not to stay long in any one place. Therefore people built shelters to accommodate them when they visited their towns, which were known as the *maṭhas*.<sup>48</sup> *Maṭhas* were free boarding houses where students and the ascetics were provided with food and the clothes free of charge. Kings, wealthy and philanthropic citizens gave rich endowments to the *maṭhas* for their maintenance.

Both the *maṭhas* and temples through the centuries have been supplementary to each other, both catering to the religious and spiritual wants of the people. In the *maṭhas* students lived and received instructions both religious and secular and were attached to the temples.<sup>49</sup>

In *Kadamba maṇḍala* there were *pañchamaṭhas* dedicated to Śiva , Viṣṇu, Brahma, Jina and Buddha respectively.<sup>50</sup> *Maṭhas* came into existence from 1000 AD and belonged to Śaiva ascetics of *Kālāmukha* cult. In Halasi region there were probably many *maṭhas* as evident from the number of Śaiva temples and the *Kālāmukha* ascetics referred in the inscriptions.

Adult education was provided through out the region by making endowments to temples for the recitation and exposition of the epics and *purāṇas*. The performance of dance, music and drama in temples like the one at Mugad enabled the people to develop a sense of appreciation of arts.<sup>51</sup> Technical education was mostly imparted in the homes of the craftsmen and their well-organised guilds safeguarded the prestige and efficiency of the respective professions. The construction activity of numerous monuments must have given ample scope for the discovery of fresh talents besides the application of known abilities.

Thus the educational activity indeed served as the basis of the intellectual and moral culture of Halasi region as also its progress.

### Language and literature

The cultural quality and temper of a nation can be gauged to a great extent by its literature. Literature besides revealing the thoughts of the time also reflects hopes and aspirations of the people.

Rulers of Karnataka belonging to different dynasties gave patronage to learning, literature and scholarship. There were reputed poets in Kings' courts. Kadamba rulers of the region being themselves great scholars patronised many men of letters in their courts. For Instance Halasi inscription of Harivarma attributes that his father Ravivarma supported holy and learned people with the wealth amassed by just means.<sup>52</sup> Dēgāon inscription describes the streets of Jayakēśi's capital as completely filled with the palanquins of his *paṇḍits*.<sup>53</sup> From this it is evident that the scholars of great repute resided in the region. One of the epithets of King Vijayāditya was *Sarasvatibhūṣaṇa*, which speaks of his scholarship.<sup>54</sup>

Sanskrit and Prākṛit were undoubtedly the earliest languages in which literature poured out and received royal patronage. Earliest example of Prākṛit writer was that of Hāla, the author of *Gāthāsaptāśati*, which probably was the compilation of freely circulating *gāthas* amongst the people. That Sanskrit was the popular language is evident from number of Sanskrit inscriptions dotted in the *Kadamba maṇḍala* including Halasi

region. Kannada for the first time was lucky enough to enjoy kingly attention under the early Kadambas.

Kings, generals, administrators, nobles, feudatories and other well placed in the society gave patronage to the learned writers and poets. Gōḷihaḷḷi inscription describes *Bābaṇadaṇḍanātha*, chief minister of Permāḍidēva as *Kavīndraprakāśa*.<sup>55</sup>

That Prākṛit language enjoyed popularity among the royal and learned classes of the society under the Kadambas is evident from the Prākṛit inscription of the pre-Kadamba period in Karnataka. Even the *brahmadēya* grants and the performance of *Vēdic* sacrifices are recorded in Prākṛit language.

The Brahminical origin of the Kadambas and probably the southern invasion of Samudragupta in 4th century AD might have influenced the introduction of Sanskrit as the official language replacing Prākṛit. The very first inscription viz. Chandavaḷḷi inscription is in Sanskrit (this inscription earlier was believed to be in Prākṛit but its restudy has revealed that it is in Sanskrit).<sup>56</sup> Of the seventeen stone inscriptions of the early Kadambas nearly thirteen, are in Sanskrit. Literary activities of the region must have had a fresh momentum with the introduction of Sanskrit as the official language. It is obvious from the fact that the works of even the non-



Brahminic creeds like Jainism and Buddhism were written in Sanskrit in spite of the fact that their canonical literature was in *Pāli* or *Ardhamāgadhi*.<sup>57</sup>

Poet Nāgavarmāchārya is the author of *Chandrachūḍāmaṇi* in Kannada. He held ministerial post under Udayāditya, the governor of Banavāsi. He also seems to have been the poet who composed the Halasi inscription of Śivachitta.<sup>58</sup>

Kālidāsa is said to have visited the court of Kuntala king identified as Kadamba Kākusthavarma as a Gupta emissary where upon he wrote *Kuntalēśvarādautyam*.<sup>59</sup>

The epigraphs fill up the lacunae and make good for whatever is not available from the literary side in the form of regular compositions. The literary flavour was not lacking is evident from the galaxy of poets who were the composers of inscriptions of great literary merit. Though the purpose of the epigraphs was not to create literature but to record events, the aesthetic sense of the writers of the epigraphs have gained literary characteristics. The example of *kāvya* style of Kadamba inscriptions is best depicted in Tālagunda inscription composed by Kubja and Guḍnāpur inscription of Ravivarma.<sup>60</sup>

Kannada language, the regional language of the people slowly took the place of importance in the ruling class. The earliest Kannada inscription is the Halmiḍi stone inscription.<sup>61</sup> Its invocatory part is in Sanskrit and rest in Kannada. Numerous Sanskrit words had entered into usage in Kannada.<sup>62</sup> Halmiḍi inscription sheds considerable light on the early stages of Kannada language, revealing at the same time the profound influence of Sanskrit on Kannada. Thrust of the local language was too much to be ignored. Gradually Kannada took over as the language of the inscriptions as they were to be read and understood by the common people. Numerous inscriptions, which are of considerable poetic merit, are encountered in Halasi region under the Kadambas of Goa. These inscriptions are mainly in Kannada and are noted for great literary merit. They are both in prose and poetry. The handwriting was careful, well formed and stylish. Sometimes decorative floral designs are drawn in the beginning and the end. They present an interesting reading and one is taken unaware by the style, imagination, diction and musical cadence and is enraptured in going through them. During this period inscriptions took to poetic style. There flourished several poets who were the composers of inscriptions that are mostly in *Champu* style.<sup>63</sup> The *mūla-ṣaṭpadi* and the *ragaḷe*, the metrical forms that are rare in epigraphs appear in the epigraphs of Halasi region. The term *ṣaṭpadi* significantly appears in Amminabhāvi inscription.<sup>64</sup> Only

few inscriptions give the names of their composers. The following poets are noticed in the records of Kadambas of Goa pertaining to Halasi region:

Chandrasūri of Gaṇadēvi inscription <sup>65</sup>

Nagārjunapaṇḍita of Mugad inscription (1125AD)<sup>66</sup>

Chāuṇḍōja of Guḍikaṭṭe inscription (1052AD)<sup>67</sup>

*Vyavahārapātrakavi* Viśvarūpa of Itṭagi inscription (1062AD)<sup>68</sup>

Madhusūdanasūri of Halasi inscription (1169AD)<sup>69</sup>

Yajñēśvarasūri of Halasi inscription (1172AD)<sup>70</sup>

Govindasūri of Dēgāon inscription (1174AD)<sup>71</sup>

Gaṅgādharaśūri of Kirihalasige plates (1199AD)<sup>72</sup>

Another outstanding feature of the Kannada literature of this period is the *vachanas*, which literally mean prose language. *Vachanas* depict high philosophical ideas to the common man and point out socio-religious evils along with the stressed importance of devotion to one god Śiva. Though we do not get direct references to the composition of *vachanas* from the region under study, it is obvious that Viraśaiva saints like Allamaprabhu, Siddharāma, Ekāntadāramayya who were the great composers of *vachanas* had visited the kingdom of the Kadambas.

The linguistic and structural traits of Kannada language were marked for their beauty, sound and expressiveness. The epigraphs of the region bear testimony to this.

Thus literature registered progress not in volumes but in variety and content.

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## **CHAPTER VI**

### **ECONOMIC CONDITIONS**

The importance of the role played by economy in determining the material life of a region can hardly be exaggerated. The high level of political organisation, the degree of perfection in sculpture, architecture and fine arts and the prevalence of preference for religious toleration - all these would not have been attained but for the sound economic foundation of the region.

An attempt is made here to highlight the economic aspects with special reference to agriculture, horticulture, industry, trade, coins, taxation, weights and measures as prevalent in Halasi region.

The varied geographical features like fertile soil, rivers and rainfall, the political condition of intense wars and conflicts, religious faiths and customs, which encourage building activities, influence of caste and joint family system, easy means of transport and communication which facilitated easy movement of goods, network of roads and many other factors that were conducive for economic development were present in the region.



## Agriculture

The concern of the society with agricultural production is clear from the way various aspects associated with agricultural operations are mentioned in the epigraphical records of the region.

Agriculture was and is the backbone of Indian economy and the economy of Halasi region was no exception to this. This region had agrarian economy. Trade and industry and also the major part of the state revenue depended on agriculture. Even political thinkers and *Smṛiti* writers have advocated the uninterrupted pursuit of agriculture.<sup>1</sup> Inscriptional evidences indicate that the case was not different in the region. Those who enjoyed food crops grown by others without cultivating the lands themselves were looked down upon in the society.<sup>2</sup>

Epigraphs and contemporary literature give us some information about agriculture. Farmers of Halasi region as else where were familiar with transplantation of trees by uprooting them to facilitate full and luxuriant growth.<sup>3</sup> Manure compounds comprising of animal fats and honey was applied to the roots to facilitate maximum yield from the plants.<sup>4</sup> The procedure of grafting was recommended and followed for the growth of better and finer varieties of fruits and vegetables.<sup>5</sup>

Expansion of agricultural activities by converting forestland was in vogue. Rulers encouraged such conversions by giving tax concessions. For

instance Jayakēśi I granted the village *Laghumōrāmbikā* to Chchāṇḍma since the village was uncultivated for a long time. For ten years Chchāṇḍma was to pay 30 *Bhairava niṣkas* and from 11<sup>th</sup> year 35 *Bhairava niṣkas* as land rent –a concession provided to bring village land under cultivation.<sup>6</sup> Uncultivable land was regularly brought under cultivation.

Halasi region is in the safe zone of rainfall, which is very conducive for agriculture. A good system of agriculture, unrivalled cultivating skill, a capacity to produce whatever can contribute to convenience was the hallmark of its economy.

### Types of Land

During ancient and medieval times land formed the strong hold of people. Society then believed that by gifting land to Brāhmaṇas and gods one could attain heaven.<sup>7</sup> Even Vijñānēśvara, a contemporary commentator considers gift of land as means for the attainment of a place in heaven.<sup>8</sup> Contemporary records of the region refer to the land grants made to gods and Brāhmaṇas. Ravivarma's Halasi plates attribute his land grants to god Jinendra.<sup>9</sup> A person who received the land welcomed such gifts as it granted him a status in the society.<sup>10</sup> Land was the chief source of economic wealth.

Classification of land according to soil, fertility and use to which it was put was not unknown. A close survey of inscriptions of the region show that land was distinguished under different types such as cultivable land, waste land, pastoral and forest tracts. Land under cultivation was most important variety. Land having crops or land under cultivation was generally called *kṣētra*.<sup>11</sup> An inscription in Halasi region refers to *kṣētras* like Baḷōvara. Goa Kadamba inscriptions refer to *gadde* or wet land where paddy was grown.<sup>12</sup> *Hakkalu* or *hola* or dry land was suitable for growing crops like jawar.<sup>13</sup> *Kariva* or *ere* land was the land with black soil suitable for growing cotton, wheat, groundnut and sesame.<sup>14</sup> *Hāḷunela* or the timeworn soil, *morad* or sandy or poor soils were other varieties left for growing the grass. A piece of land was set aside for grazing the cattle.<sup>15</sup>

Halasi region boasts of evergreen thick forests. The forest tract was of great use to the people as it supplied wood for fuel, medicinal plants, herbs and such other products of daily use.<sup>16</sup>

### Classification of Land

Lands were classified on the basis of fertility of the soil as good, middle, bad and worst - *uttama*, *madhyama*, *adhama* and *adhamādhama*. These lands varied in colour, fertility and such other factors. Further the cultivable land, which was mainly depended on rain, was called *dēvamātrika* land and the land that depended on rivers, tanks and springs

for the water was called *nadimātrika*.<sup>17</sup> For gardens main source of water was wells and tanks. Land was classified on the basis of fertility of the soil and continuity of cultivation.<sup>18</sup>

### Measurement of Land

That lands were systematically measured is evident from references to measuring rods in the inscriptions. Each village had its own measuring rod.<sup>19</sup> *Kundūr-kōlu*,<sup>20</sup> *Kundūru-gaḷe*,<sup>21</sup> *Hiriyakōlu*,<sup>22</sup> *Pāruvagōlu*,<sup>23</sup> *Śivachittakōlu*,<sup>24</sup> *Hāruva-gōlu*<sup>25</sup> were some of the measuring rods used for the measurement of land in the region under study. That the Kadamba rulers had adopted advanced system of measuring the land is revealed from their inscriptions found in the region. Halasi copper plates of Mṛigēśavarma<sup>26</sup> and Ravivarma<sup>27</sup> describe the grant of 33 and 50 *nivartanas* of land respectively to a religious establishment. From this it is evident that *nivartana* was the unit of land. Gurav considers *mattar* and *nivartana* as same - *mattar* having been derived from *nivartana*.<sup>28</sup>

*Daṇḍa* or rod or *kamma*, *kambha*, *kōlu* or stick, *gaḷa* or plough, beam, *mār*, *kayya* or *hasta* or hand and *gēṇa* or *vitaṣṭi* or span were the various land measures prevalent in the region.<sup>29</sup>

The following chart depicts various nomenclatures of measurement of land.<sup>30</sup>

Table-I

Kannada	Sanskrit	English
<i>Kamma</i>	<i>Daṇḍa</i> (4 <i>hasta</i> or 6 feet long)	Rod
<i>Kōla</i>	-	Stick
<i>Gaḷa</i>	-	Plough beam
<i>Kayya</i>	<i>Hasta</i> (18 inches)	Hand
<i>Gēṇa</i>	<i>Vitaṣṭi</i> (9 inches long)	Span
<i>Māru</i> (72 inches)	-	Length between two extremities of out-stretched hands.

The unit of measurement of land differed from place to place and was not fixed by the government. It depended upon the fertility of the land, crops grown and taxes levied. The officers of the respective places and the village headmen decided the means and unit of measurement. *Kamma*, *mattaru* and *nivartana* were the units of measurement. The houses, the plots/sites were measured by the unit *kayya* or *hasta* or hand.<sup>31</sup>

### Boundary Marks

Several kinds of boundary marks were used for both individual lands and villages as is evident from the description of village boundaries in the inscriptions. There is a regular inscription of 47 lines describing the boundary of the village in Dēgāon.<sup>32</sup> Besides the natural boundary marks like *nāḷas*, roads, hillocks, ridges, tanks, lakes and the like, there is

reference to the following boundary marks in the above mentioned inscription.<sup>33</sup>

1. *Nāgarakallu*- a stone with the figure of the snake
2. *Lingada kallu* –a stone with the figure of *linga*
3. *Hātala naṭṭakallu*- a stone with the mark of a hand
4. *Naṭṭakallu*- a fixed stone
5. *Beṭṭada kallu*- a stone fixed on hillock
6. *Gudḍe* i.e., single heap
7. *Muguḍḍe* , three heaps
8. *Saṭṭuguḍa*- a stone with the mark of a ladle.

The boundary marks helped to avoid the boundary disputes.

### Land Tenure

The status of an individual in the society was considered on the basis of the land he owned. Irrespective of his occupation every man aimed at owning a plot of land. Ownership of land whether by the state or by the individual is a matter of controversy. According to Vijñānēśvara, the king had to purchase land owned by the individuals if he wanted to make the gift of the same.<sup>34</sup> Inscriptions of the period also amply corroborate the view of the learned commentator. For instance Vikramāditya VI purchased the land from the *agrahāra* village Mutage and granted the same to the

donee.<sup>35</sup> Thus there existed clear distinction between the private land and the land owned by the king. There existed private ownership of the land. Right to private property was respected and recognised by the state.

Various types of land tenure were in vogue. Lands were granted for special services rendered for the construction of tanks, clearing of forests as also paying wages and salaries for public services.<sup>36</sup> This has been described as *mahādāna* or great gift.<sup>37</sup> *Nettaru-koḍage* was the land gifted for acts of bravery shown in the rescue of cattle, women and boundary disputes. *Dēvadāna* was the land granted to the temples for the worship of god. Halasi inscription of Śivachitta refers to the grant of village Sindhavalli for the worship of lord Narasimha.<sup>38</sup> Similarly Kirihalasige inscription mentions the land grant given to god Bhūvarāha.<sup>39</sup> *Umbali* was the land granted for various public offices held under the king.<sup>40</sup> *Mannēya* or *sarvamānya* was a religious or secular grant given to Brāhmaṇas or others that was entirely free from taxes. Sometimes fifty percent exemption was given while granting the land and it was called *ardhyamānya*.

Epigraphical records of the region mention various types of tenures held in perpetuity or for one or more generations like *ēkaprabhu* or *ēkabhōgasāmya*,<sup>41</sup> *tribhōgasāmya*<sup>42</sup> and *prabhu sāmya*.<sup>43</sup>

King Vikramāditya VI is stated to have given *Palasigedēsa* to his son-in-law Jayakēśi II on *tribhōga* tenure as a marriage gift.<sup>44</sup>

### Irrigation

Irrigation simply means artificial supply of water to land for the cultivation of crops. Cultivators have been irrigating the fields for over 2000 years. Pāṇini and Patañjali have referred to canals and wells.<sup>45</sup> Vijñānēśvara considers the construction of irrigational works as matter of prime importance for the prosperity of the society as a whole.<sup>46</sup> In the records of the region we come across terms like *kaṭṭe* (dam), *kāluve* (canal), *taṭāka*, *kere* (tank), *nīrukere* (water tank), *hoḷeya sunka* (river tax), *sarōvara* and *tīrtha*.

Kings, nobles, commanders, administrators and merchants were involved in the construction of tanks, digging of wells and erection of bridges to the rivers. Inscriptions refer to number of tanks, dams, canals and springs spread over the periphery of Halasi region. In Ittagi copper plate inscription of Jayakēśi I dated 1062 AD tanks are referred as *guṇḍi*, *sarōvara*, *taṭāka*, *koḷa*, *palāsa*, *śrīkhaṇḍa* and *gurava*.<sup>47</sup> An inscription of Jayakēśi III refers to the existence of tanks and springs in Halasi region and further states that there was a canal in the garden at Eleyapurvali (Hubli).<sup>48</sup> Mugad inscription refers to the grant of land for the construction of tank



and the grant of ten *gadyāṇas* every year for the maintenance of the tank.<sup>49</sup>

That there was a tank in Gōlihaḷḷi near Halasi is evident from the inscription of the place.<sup>50</sup> The tanks rendered unique service in the promotion of agriculture and helped to counteract the extremes in the climate.<sup>51</sup> Tanks also helped for the development of fisheries.

Though the construction of tanks served the economic cause of improvement of agriculture, it also served religious purpose. Generally the kings, queens, merchants, *mahājanas*, religious heads, feudatories and even common people built tanks for religious merit. Tālagunda inscription refers to the construction of tank for the use of the temple by the Kadamba king Kākusthavarma.<sup>52</sup> A lithic record from Ittagi refers to tanks like *Gōpālakere*, *triparvatakere* and *trikūṭakere* in Halasi region.<sup>53</sup> We get three inscriptions of Goa Kadambas, which refer to the construction of tanks and grants made there in for the maintenance and repair of the tank. The first is the *bṛihat-taṭāka* built by Nigumbaradāsa at Guḍikaṭṭe.<sup>54</sup> The second constructed by Mārtāṇḍa in Mugud and the third is the *śingēya kaṭṭe* referred in Mutuge tank-bund inscription.<sup>55</sup> In all three cases grants were made for the maintenance and repair of the tank with specific instruction that the grant should not be used for any other purpose. All these tanks are still existing and are used for irrigation. In the Kirihalasige grants the following tanks are mentioned –*Vallijalāśaya*, *taḍaga akhyam-* *sarah*,

*sarasvati taḍāga, Palāśikagrāma vipani taḍaga*.<sup>56</sup> Gōlihaḷḷi inscription refers to baguligere.<sup>57</sup> In Tambūr inscripton we come across Hosagere, *akkasāligere*.<sup>58</sup> Haḷiyāḷ inscription refers to *dēviyagere* for which grant was made for its maintenance.<sup>59</sup> Hubli charter makes the beautiful description of fields with various kinds of soils such as black, time worn and gravel with gardens and paddy lands fed with canal water.<sup>60</sup>

Thus enormous attention was paid to tanks, their construction and maintenance and much use was made of them for irrigational purpose.

### Principal Crops

Inscriptions give us information regarding the various crops grown. Since Halasi region was part of *Malenāḍ* area paddy was the main crop from the beginning. This is evident from the frequent reference to paddy fields or *gadde* in the records. Paddy was grown both as a rain fed crop and under irrigation from tanks. Dēvarahubbaḷḷi and Managuṇḍi records refer to paddy.<sup>61</sup> Superior variety of paddy called *gandhasāli* or sweet smelling rice was grown. Another principal crop was sugarcane. An inscription of Jayakēśi III refers to sugarcane fields in Halasi region.<sup>62</sup> Managuṇḍi inscription refers to vast woodlands and flowing canals with its groves of trees bearing multitudes of leaves, fruits and flowers fed by mountain springs.<sup>63</sup> Garden crops included sugarcane, coconuts, arecanuts, betel

leaves, bananas, mangoes, citrons, pomegranates and a host of fruits like mango, lemon and jackfruit, which were grown in abundance. Halasi region was covered with lush green gardens containing flower plants and creepers. In addition pulse, millets and variety of vegetables were grown in the region.

### Horticulture

Horticulture was carefully persuaded with due attention to agriculture. The reference to *ainūrumaradatōṇṭa* and *hadineṇṭunuru-maradatōṇṭa* in the epigraphical records indicate the prevalence of horticulture.

Following description of *Halasigenāḍu* is available in Hubli charters—"Halasige country is the country par excellence bringing beauty to the entire world with its creepers of betelnut leaves, areca palms, mango trees adorned with vast cluster of lotuses, streams, torrents sandy banks and parks outside the town, which can be compared to the *nandanavana* of Indra".<sup>64</sup> It further states—"the country looks all the time like spring season to its inhabitants with streams lost themselves in the limped waters of the pools and flowing on and feeding with their flowing waters black sugarcane, jack-fruit, banana plantations and leaves putting the sky out of site."<sup>65</sup>

Managuṇḍi is described as beautiful with its immensely vast woodlands, with flowing canals and flowers always refreshing the eyes.<sup>66</sup> These descriptions provide us a peep into the picturesque gardens that existed in the region. We get references to gardens like *puṣpanandana*, *baḷasidapūvana* and *hūdōṭa*.<sup>67</sup>

### Trade and Industry

Halasi region was inhabited by wealthy trading and industrial classes. Inscriptions mention the flourishing mercantile community that traded in gold, silver, camphor, cotton cloth, perfumes, spices, fruits and such other articles.<sup>68</sup>

Since Halasi was also a religious centre the increasing size of the congregations at the place appears to have encouraged the traders to use it as a profitable centre of commercial exchange. This might explain the fact that in the inscriptions (10<sup>th</sup> and 11<sup>th</sup> century AD onwards) details concerning the mercantile activities in the region are frequently mentioned.

Political and economic conditions of the region were favourable for the growth of trade and commerce. Geographically the area has been favoured by a long stretch of unbroken forests with mineral resources and soil formation with waters by rich rivers known for fertility since the dawn of history. Some places of the region have been trade routes from earliest times as evident from Greek geographer Ptolemy's reference to places like

Banavāsi, Halasi and so on.<sup>69</sup> Besides geographical features political stability and military supremacy of the Kadambas who ruled over the region, enabled them to bring to the ports rich products.

The growing importance of mercantile settlements can be seen from the presence of several groups of traders who besides carrying trading activities even shared the administration of religious and economic affairs of the town and its surroundings.

That Halasi region had a flourishing trade with different areas within, neighboring regions and also with other countries is borne out by inscriptions. Centres of trade were distributed in different parts of the region. Halasi by its very virtue as sub-capital and provincial headquarters gathered around it merchants from different parts. Halasi region had commercial contacts with Honnavar, Karwar, Goa, which connected the coastal parts with the plateau region. It appears to have attained economic prosperity as a result of increasing commercial activities.

The descriptions in the *Periplus of the Erythrean Sea* and *Geography* of Ptolemy corroborated by the inscriptions of the region testify to the vast quantity of mercantile activities. Thus the revival of the large-scale commercial activity at both Halasi and its periphery did contribute to the urbanisation.

Vēṇugrāma-70, Dhārwāḍa, Narēndra, Taḍakōḍ, Amminabhāvi, Managuṇḍi, Hubli and many other towns, which were included in Halasi-12000, were the important commercial centres.<sup>70</sup>

The trade of the region was in the hands of indigenous as well as foreign merchants.<sup>71</sup> Inscriptions of the region speak of foreign merchants as protected merchants as they probably traded under king's protection.<sup>72</sup> It is learnt from the records that the mercantile classes were referred by the term *śrēṣṭhi* or *ṣeṭṭi*. Their organisations were known as *Virabaṇajugas* at the head of which were the 500 *svāmies* of *Ayyāvoḷe*.

For the commercial transactions of the articles of day to day use, there were shops situated in rows inside the city. The market area appears to have been in the centre of the town with sufficient accommodation for different kinds of shops such as grain shop, cloth shop and shops dealing with cosmetics and grocery.<sup>73</sup> Besides regular *bazārs* and shops in all important towns where different types of articles were bought and sold, there were also weekly fairs or *santes*, where articles of day today use were sold, which fostered internal trade. Fairs in the medieval ages developed as intra-local trade agencies.<sup>74</sup>

The place names that existed in the Kadamba dominion around Halasi region give us a clue to the network of trade routes that connected Halasi with various places. P.B.Desai interprets the term Dharwad as

Dvāravāṭa i.e., a gateway town and a custom centre between the Malenāḍ province of Halasige and the plains of Beḷvolanāḍu. To quote the passage here *Halasigege Beḷvolam salesīme*<sup>75</sup> i.e., Beḷvola is the border of Halasige.

### Industries

Industries and trade contributed for the stabilisation of the wealth of a country. Though direct information about the industries is lacking, we get incidental references and allusions found in the epigraphs of the region and contemporary literary works. The artisans and craftsmen engaged in different industries carried their work in their own cottages that had the hereditary knowledge of superior workmanship.<sup>76</sup> Textile industry was the most flourishing one. Somēśvara III lists different varieties of fabrics.<sup>77</sup> Inscriptions of Belgaum and Dharwad refer to guilds of weavers.<sup>78</sup> An inscription of 12<sup>th</sup> century AD from Dharwad refers to one Sōmagāuṇḍa as an ornament to the family of silk weavers of the place.<sup>79</sup>

Jaggery and sugar industry were in vogue as inscriptions speak of a tax called *āladere*. Oil extraction was the flourishing industry. Betel processing, salt manufacturing, bamboo making, minting, dyeing, pottery, bangle making, metal manufacturing were the flourishing industries referred in the inscriptions. Metal manufacturers made the sculptures of gods, lamps, water vessels, trumpets, musical instruments and other articles of domestic use.

Different groups of people who were engaged in the manufacture and sale of jewels pursued the art of jewelry making. The architectural and sculptural remains at various places in the region bear testimony to the prevalence of a greatly advanced building technology and making images. Other industries were like those of making bangles, minting coins, smithy, dyeing, carpentry and pottery.

The above mentioned industries of the region do not fall into any scientific classification except on the basis of their importance and utility. The industries catered to the needs of the common people.

### **Merchant Guilds**

From time immemorial man has displayed his social instinct of the spirit of co-operation. Ancient Indian economic scenario provides us the glimpses of corporate activities, which seems to have been manifested in a marked degree.<sup>80</sup> In ancient India the organisation of merchants and craftsmen is denoted by the Sanskrit term *śrēṇi*, which corresponds to that of guild in medieval Europe.<sup>81</sup> In South India there was a network of such guilds and organisations both of craftsmen and merchants; the former was devoted to production and the latter to distribution.<sup>82</sup> Caste was not a barrier to the admission of membership to any particular guild. *Mitākṣara* deals with the laws relating to guilds.<sup>83</sup> Merchants were intimately connected with the city life in ancient India.<sup>84</sup> In Karnataka also merchants



formed a dominant group in the town. Some of the Karnataka towns are referred in the inscriptions as *baṇaṇjupaṭṭanas* or mercantile townships like Teridāl. Merchants who styled themselves as the protectors of the heroic creed of traders (*Vīrabāṇajudharma*) were organised into a number of autonomous guilds with traditions, insignia and *praśasti* of their own.<sup>85</sup> The inscriptions of the region under study refer to trade guilds such as *nānādēśis*, *śeṭṭis*, *baṇaṇjus*, *seṭṭiguttas*, *mummuridaṇḍas*, *gavares* and *gātrigas*.<sup>86</sup> Promotion of trade, protection of members from physical attack, grant of land and monetary contributions to temples, maintenance of tanks, disposal of property of those who died childless and so on were the main functions performed by the guilds in the region.

### Seṭṭi-Baṇaṇjuga

It is the sanskritised version of *śrēṣṭhan* or *vāṇija*, which in due course developed as the term indicating the caste.<sup>87</sup> Merchants are referred to in the inscriptions as *baṇaṇjigas*, *seṭṭis* and *vīravāṇigas* in the inscriptions of the region.<sup>88</sup> Trade was their main profession who carried their merchandise on the backs of animals and sold at different places. Gōlihalli inscription gives us the description of the merchant by name Gāṅgiṣeṭṭi.<sup>89</sup>

### Seṭṭigutta

It is a sanskritised version of *śrēṣṭhigupta* meaning those who buy and sell goods in wholesale. An inscription refers to the *seṭṭiguttas* of four towns though it does not mention the names of the towns.<sup>90</sup> But another record dated 1206 AD clearly refers to the *seṭṭiguttas* of four towns viz., Dhāravāḍa, Narēndra, Taḍakōḍu and Amminabhāvi in Halasige- 12000.<sup>91</sup> Since Dēgāon, Gōlihaḷḷi and Dēvarahubbaḷḷi inscriptions refer to *seṭṭiguttas* there seems to be their settlements in the region.<sup>92</sup>

#### **Nakaras**

They carried their merchandise to market places in the towns and sold there and traded in turmeric, pepper and arecanut<sup>93</sup>

#### **Mummuridaṇḍas**

Gōlihaḷḷi inscription refers to *mummuridaṇḍas* of various places like Lakkiguṇḍi, Seḍimba and so on.<sup>94</sup> They have been referred by some scholars as an army of traders.<sup>95</sup> *Mummuridaṇḍas* like *Sōsanaseṭṭi*, *Dēvaseṭṭi* referred in Halasi inscription might have contributed for the economic prosperity of the region.<sup>96</sup>

#### **Gavare-Gātrigaru**

The term is referred in the inscriptions of the region in connection with the merchants dealing in betel leaves. A bunch of 1000 betel leaves

was called as *gātra*. The merchants who dealt with these bunches were known as *gātrigas*. Tērdāl inscription refers to *Palasige pannichchāsirada hebbatṭeyali naḍuve gātrigarū*.<sup>97</sup> We get references about them in Gōlihaḷḷi and Dēvarahubbaḷḷi inscriptions.<sup>98</sup> They popularised the betel leaves trade in the region. They worshiped lord Śiva whom they called Gavarēśvara.

#### **Nānādēśi-Ubhayanānādēśi**

They were merchants who engaged themselves in internal and international trade. P.B.Desai refer to *ubhayanānādēśi* as the two-fold classes of mercantile association carrying their activities inside and outside the country.<sup>99</sup> Dēgāon,<sup>100</sup> Gōlihaḷḷi,<sup>101</sup> and Dharwad inscriptions refer to them.<sup>102</sup>

#### **Ugurumunnūrvaru**

They were the association of 300 people engaged in plucking betel leaves with their long nails, which fetched for them the name. Merchants who sold betel leaves were called *eleyabhōjaṅgaru*. The god worshiped by them was called *Ugurēśvara*.<sup>103</sup>

### Billu-munnūrvāru

Managuṇḍi inscription refers to them.<sup>104</sup> Theirs was an association of 300 soldiers who fought with bows and arrows. They had developed their own army.

In this way merchants organised themselves after the commodities they sold. There was a guild of fruit merchants (*haṇṇavaṇigara samūha*),<sup>105</sup> of cloth merchants<sup>106</sup> and so on.

### Ayyāvoḷe-500

It was a unique economic cum socio-religious class of mendicants looking after the interests of the merchants' associations. It has a powerful binding factor with its own systems of laws, rules and regulations.<sup>107</sup> It has its branches in different parts of Karnataka. Since Gōlihaḷḷi inscription<sup>108</sup> refers to *Ayyāvoḷe-500*, it is evident that there was a branch of it in Halasi-12000. They used the seal of Maḥiṣamardini. The secret of *Ayyāvoḷe*'s long standing reputation for over seven centuries and its mention in more than 500 inscriptions is due to the fact that it looked after both material and spiritual interests of the merchants. That the merchants of Halasi region had identified themselves with this guild is evident from its reference in Gōlihaḷḷi inscription.<sup>109</sup> It overshadowed all other guilds of the time by its organisation, influence and authority.

There were separate craftguilds of stone-cutters (*Kalkuṭṭigaru*), bronzers (*kañchugāras*), carpenters (*baḍigas*), blacksmiths, goldsmiths (*akkasāli*), weavers (*paṭṭegars*), potters (*kumbāras*), oilpressers (*telligas*), gardeners (*tōṇṭigas*), washermen (*maḍivāla*) and so on.<sup>110</sup> The washermen installed the statue of Maḍivāla Māchidēva at Amminabhāvi.<sup>111</sup> These craft guilds were federated for discharging common functions.<sup>112</sup>

There is paucity of information in the epigraphs of the region regarding the constitution and working of these guilds. Guilds regulated economic life of the people. Special interest of the members was kept in view in directing trade and industries. Guilds also acted as banks as they were authorised to receive taxes from some classes of people. They celebrated the feast and religious functions and made provisions for the entertainment of the citizens.<sup>113</sup> Guilds formed the most important organ of the municipal self- government, for, with them were invested the money that was granted to temples by kings and others from the interest on which they had to fulfil the terms of the grant.<sup>114</sup> An inscription from Belgaum refers to the number of mercantile corporations and guilds.<sup>115</sup> The guilds had their own conventions, rules and regulations.

### **Transport System**

Well-organised transport system facilitated the growth of trade in the region. Internal trade was generally based on roads referred to in the

inscriptions as *dāri*, *patha* and *mārga*. Some of these roads were cart tracks barely usable in the rainy season. But a good number of roads were of considerable width and are referred as *heddāri*,<sup>116</sup> *hiriyaheddāri*,<sup>117</sup> and *hebbatṭe*.<sup>118</sup> We have reference to an important road of Halasige-12000 referred as *Halasige hannichchāsirada-hebbatṭe*.<sup>119</sup> There is also reference to trunk road from Teridāl to Dharwad.<sup>120</sup> There is inscriptional evidence to a road, which ran from Halasi to Teridāl.<sup>121</sup> The Kirihalasige copper plate refers to highway called as *mahāmārga*.<sup>122</sup> The Halasi inscription refers to *purvavīdi*.<sup>123</sup> Doḍwād plates mention a national highway with a width of hundred *daṇḍas* leading to various places and passing through western side of Dodwad.<sup>124</sup> Highways have been referred as crowded with constant traffic and easy movements.

There is a mention of roads inside the town called *rājabīdi*, Jaina mendicant's house road, *seṭṭibīdi* and so on.<sup>125</sup>

Sea routes were also one of the most important factors, which facilitated international trade. The very fact that there existed brisk maritime trade with Greco-Roman empire in the early period and with Arabs in the later period indicates the existence of sea routes. Ports like Goa, Thana, Sopara, Kalyāṇa facilitated trans-oceanic trade.<sup>126</sup> Ships from foreign countries used to come to the ports of Goa from where goods were

sent to Dharwad, Halasi and other regions. The existence of heterogeneous trading community in the Kadamba kingdom is a tangible proof that trade was carried on at these places on a large scale.<sup>127</sup> The foreign traders from Lāṭa, Gūṛjara and Malayālam country had their settlement at Belgaum in the periphery of Halasi.<sup>128</sup>

The most common means of conveyance was cart drawn by oxen, donkeys and buffaloes. Horses must have been popular mode of transport. Princes and nobility moved on elephants. *Paṇḍits* and ladies of the royal harem were moving in palanquins.<sup>129</sup>

Important co-operative organisation in the field of trade and commerce was *Sārthavāha*. Because of the unsafety of the roads caravan dealers united themselves into a body known as *Sārthavāha* referred even in Buddhist literature. Thus different merchants carrying goods combined together traveled under a captain called *Sārthavāha*, who had a thorough knowledge of trade routes.<sup>130</sup>

### **Weights and Measures**

Standard weights and measures contributed for the advancement of economy. There was no uniform system of weights and measures. Considerable variations existed. The conspicuous feature of the system is its diversity. There were separate units of weights and measures for

commodities that were measured, counted or weighed as is evident from Golihaḷḷi inscription.<sup>131</sup>

The units for measuring food grains like paddy, jawar, wheat and other grains were *koḷaga*,<sup>132</sup> *baḷḷa*,<sup>133</sup> *hēru*,<sup>134</sup> *maṇa*,<sup>135</sup> *Solige* and *vilarapaḍi*.<sup>136</sup> Oil was measured in the units of *souṭu* or spoons.<sup>137</sup> Milk was measured by *koḷaga*.

Halasi inscription mentions that oilmen of the place granted one *solage* of oil per oilmill.<sup>138</sup> The same inscription mentions a *maṇa* of oil granted by some other oilmen. Kirihalasige plates refer to the measure *prastha* for rice, which appears to be equal to four *sērs*.<sup>139</sup>

Kittel's dictionary gives the table as follows:

**Table-II**

4 <i>Sallagas</i>	=	1 <i>Maṇa</i>
4 <i>Maṇas</i>	=	1 <i>Baḷḷa</i>
4 <i>Baḷḷas</i>	=	1 <i>Koḷaga</i>
4 <i>Koḷagas</i>	=	1 <i>Khaṇḍuga</i>

Fruits, arecanuts, coconuts, jaggery cubes were counted while leafy vegetables were sold in bunches. There was overall control exercised by the authorities to prevent fraud or deception in weights and measures.<sup>140</sup> The king generally exercised his control by punishing any practice of



deception,<sup>141</sup> fraudulence and short weight as revealed in the inscriptions and literary works.<sup>142</sup>

### Coins

The romance of money, which is both colourful and fascinating, plays an important role in shaping the economy. Invention and development of coinage ranks with great dynamics of civilisation. Coins are the real substance of India's numismatic heritage in general and that of Karnataka in particular.

The cultural achievements of the Kadambas of Banavāsi have been represented numismatically. The epigraphs of the dynasty are silent so far as their coinage.

Moraes opines that though there is no authentic numismatic information regarding the early Kadambas, they enjoyed the royal privilege of issuing coins.<sup>143</sup> Since the contemporaries of Kadambas like Pallavas and early Chalukyas issued coins, Moraes thinks that Kadambas also issued coins. The numismatists generally believed that the coins of the early Chalukyas were based on the coins of the Kadambas.<sup>144</sup> The Kadambas are considered as the pioneers in issuing round and cup shaped small thin coins with prominent lotus punched in the centre called as *Padmaṭaṅkas* that was popular in South India.<sup>145</sup> As most of the coins attributed to early Kadambas have been found in Banavāsi, their attribution to the early

Kadambas can be considered authentic.<sup>146</sup> Most of the scholars generally believed that the Kadambas of Banavāsi inaugurated the tradition of issuing *Padmaṭankas* in gold.

Moraes has brought to light many coins, which can be ascribed to the Kadambas of Banavāsi. For instance the four gold coins are found in the museum of Bombay Branch of Royal Asiatic Society, gold *Padmaṭankas* in the Sātāra hoard and a similar coin in the museum of St. Xavier's college Bombay, ascribed to Ravivarma, Kongavarma, and Bhagīrathavarma.<sup>147</sup>

M. H. Krishna has ascribed the *Padmaṭankas* weighing 66.8 grains containing the central punch of a lotus with similar punches of lion to the Kadambas of Banavāsi.<sup>148</sup> So far Halasi region has not yielded any coins of the early Kadambas.

Looking at the gold coins of the Goa Kadambas is like looking at the early medieval history of Karnataka Coins such as *Lokkiyapriyagadyāṇa*,<sup>149</sup> *Kaṭigadyāṇa*,<sup>150</sup> *niṣka*,<sup>151</sup> *Malavara-māriniṣka*,<sup>152</sup> *Lokkiniṣka*,<sup>153</sup> *Gaṅgagadyāṇa* have been referred in the inscriptions.<sup>154</sup>

The exact weight of these various types of *gadyāṇas* and *niṣkas* are not known. They may be approximately half a *tola* in weight.<sup>155</sup> The Goa

Kadamba inscriptions pertaining to Halasi region refer to *ponn* or *honnu*,<sup>156</sup> *paṇa*,<sup>157</sup> *paga* or *haga*,<sup>158</sup> *bele*<sup>159</sup> and *kāṇi*.<sup>160</sup>

The exchange value of the coins was based on metallic contents.

The exchange value between various units of currency was as follows.<sup>161</sup>

**Table III**

1 <i>gadyāṇa</i>	=	10 <i>paṇas</i>
1 <i>paṇa</i>	=	20 <i>visas</i>
1 <i>paṇa</i>	=	4 <i>hagas</i>
1 <i>haga</i>	=	2 <i>beles</i>
1 <i>paṇa</i>	=	64 <i>kāṇi</i>
1½ <i>tara</i>	=	1 <i>kāṇi</i>
1 <i>bele</i>	=	2 <i>visas</i>
1 <i>visa</i>	=	2 <i>are-visas</i>

### **Taxation**

The stability, not only economic but also of other aspects of any region depends upon abundant sources of revenue and proportionate taxation. Halasi region was no exception to this. The prosperous treasury has been included among the seven constituents (*Saptāṅgas*) of the state.<sup>162</sup> Sōmēśvara III opines that a ruler with rich treasury gains all happiness.<sup>163</sup>

Epigraphical records of the region make contextual reference to the taxation system. Information about the nature of taxes and levies is gleaned incidentally from the study of charters relating to gifts and exemptions.

Taxes were nothing but the tribute that people gave to the king in return for the protection of the kingdom. *Dharmaśāstras* opine that righteous ruler who rules according to *dharma* is entitled to get 1/6 of the total produce of the land.<sup>164</sup>

Government needed enormous sources of revenue to meet the public expenditure. It included religious services of the kings and the royal family, maintenance of royal household, disbursement of the salaries of the government personnel, warfare, maintenance of storehouse and other miscellaneous items of expenditure. Relatively it can be classified into two parts namely different kinds of taxes and income derived from other sources. A steady stream of revenue was augmented from numerous taxes.

### Terms of Taxation

Certain specific terms of taxes appear in the epigraphical records of the region. They are defined as follows.

1) *Āya*<sup>165</sup> is a term generally referred to income or revenue. It also means tax. Inscriptions of the region use this as suffix to different kinds of taxes like -

*Siddhāya*<sup>166</sup> - (*Siddha* = fixed and *āya* = income) fixed income from land or house.

*Paṇṇāya*<sup>167</sup> - land tax.

*Santeāya*<sup>168</sup>-*sante* = weekly market or sandy, *āya* = income i.e. tax on weekly market.

*Pūrva siddhāya*<sup>169</sup>(?) and so on.

2) *Sunka*<sup>170</sup> generally indicates sales tax like-

*Baḷegārsunka*<sup>171</sup>-*baḷegāra* = bangle seller and *sunka*=tax i.e. tax on bangle sellers.

*Perjunka*<sup>172</sup>-heavy toll.

3) *Dere* or *tere*<sup>173</sup> referred to in epigraphs as tax like

*Okkaludere*<sup>174</sup>-*okkalu* = farmer and *dere* = levy or tax i.e. tax on farmers.

4) *Vaṇa*<sup>175</sup> or *paṇa*<sup>176</sup> normally indicating cess or tax used as suffix.

*Bīravaṇa*<sup>177</sup>-*bīra* or *vīra* = hero and *vaṇa* = tax i.e soldier tax paid by all communities for maintaining warrior class.

*Bāgilavaṇa*<sup>178</sup>-*bāgilu* = door and *vaṇa* = tax i.e. door or house tax.

*Handaravaṇa*<sup>179</sup>-*handara* = pendal and *vaṇa* = tax i.e. tax on pendal (marriage).

*Arevāṇa*<sup>180</sup>-probably refers to 50% of the remission of tax on land grants.

Taxes of all these kinds that were in vogue in the region under study were also prevalent else where in Karnataka in medieval times.

## Types of Taxes

Taxation covered every field of economic activity such as agriculture, industry, trade and commerce. For the purpose of detailed study taxes prevalent in Halasi region can be sub-divided into following categories:

### Land Tax

Land tax constituted chief source of revenue for the royal treasury of both imperial government and feudatory states. In revenue matters measurement and assessment of land were of prime importance. Somēśvara III, the later Chālukyan king to whom the Kadambas of Goa were the feudatories significantly enough states that land tax should be levied with due consideration to the quality of soil and crops raised there upon.<sup>181</sup> This principle, it appears was more or less followed by Goa Kadamba kings in matters of land tax.

In the epigraphs of the region land revenue is referred to in the following expressions – *Siddhāyadoḷage gadyāṇa ondu*<sup>182</sup> (one *gadyāṇa* in the *siddhāya*).

Following land taxes appear in the inscriptions of the region.

*Arevaṇa*<sup>183</sup> -are = half, vaṇa = tax. It appears to be a land tax. It probably refers to 50% of the remission of tax on the land grants. Bornett defines *arevaṇa* as the nominal tax levied on the land granted to the temples.<sup>184</sup>

*Nīruṇisunka*<sup>185</sup> -niru = water, *sunka* = cess i.e. water cess levied on farmers.

*Mēlavaṇa*<sup>186</sup> was a tax on ploughs.

*Vaḍḍarāvula*<sup>187</sup> -tax on land by the side of the river. It has also been interpreted by some scholars as tax on moneylenders (*vaḍḍi* or *baḍḍi* = interest).

*Paṇṇāya*<sup>188</sup> -land tax referred to in the inscriptions as *dēvara tōṇṭada kuḷiya sunka-baṭṭe paṇṇāya*<sup>189</sup>

*Siddhāya*<sup>190</sup> was one of the important land taxes.

*Arevaṇa* appears to be a land tax mentioned in Sigigaṭṭi, Mugad and Narēndra inscriptions.<sup>191</sup>

*Paṇṇāya* appears to be a land tax of imperial government.<sup>192</sup>

*Vaḍḍarāvula* is a tax on *vaḍḍu* or irrigational facility (also interpreted as tax on moneylenders and other income earners like merchants and businessmen). Māvalli inscription refers to the moneylender namely *vaḍḍavyavahāri*.

Thus land tax was agricultural tax levied on cultivable land, ploughs, water and other irrigational facilities (*vaḍḍu* etc.).

### Professional Tax

No profession worth the name was left untaxed. Taxes varied from profession to profession. It was a tax on income generally collected in cash. Following were some of the professional taxes mentioned in the epigraphical records of the region.

Tax on washermen or *agasas* (Tambūr inscription 1156 AD)

*nāvidadera* or tax on barbers or (Muttiage inscription 1223 AD)

*Baḷegārasunka*<sup>193</sup>-*baḷegāra* = bangle maker, *sunka* = tax i.e. tax on bangle makers.

*Baḍigasese*<sup>194</sup>-*baḍagi* = carpenter, *sese* = levy i.e. tax on carpenter.

*Kumbhāarakara*<sup>195</sup> or potters (Hesarambi inscription)

*Maḍivālapaga*<sup>196</sup>-*maḍivāla* = washerman, *paga* = levy, tax on washermen.

*Pergaḍe paṇam*<sup>197</sup>-tax on village officers called *pergaḍe*.

*Sēnabōva paṇa*<sup>198</sup>-tax on village officer called *sēnabōva*.

*Talarihaga*<sup>199</sup>-tax on officers called *talavāras*.



*Kammārapaga*<sup>200</sup>-*kammara* = blacksmith, *paga* = tax or levy i.e. tax on blacksmiths.

*Telligarasese*<sup>201</sup>-*telligas* = oil-pressers, *sese* = levy i.e. tax on oil-pressers

*Sūlēdere*<sup>202</sup>-*sūle* = prostitute, *dere* = tax i.e. tax levied on prostitutes.

*Kannaḍivaṇa*<sup>203</sup>-*kannaḍi* = mirror, *vaṇa* = tax or levy i.e. tax on mirrors (used by the prostitutes).

### Commercial Taxes

Commercial taxes were distinguished from all other taxes by the use of the term *sunka* suffixed to levy concerned. Such levies were imposed on all goods at the entry and departure from the place. It was levied on almost all the commodities that came for sale to the market. It was recovered either in cash or in kind. It was a tax on transport, sale or purchase of goods. Whatever the articles carried on the backs of bullocks, asses and buffaloes were subjected to taxation.<sup>204</sup> Inscriptions refer to the levy of five *visas* for one cart load of grains,<sup>205</sup> one *ponnu* for a *vokkalu koḷaga* of paddy<sup>206</sup> and one *visa* for a load of betel leaves and betelnuts.<sup>207</sup>

*Perjunka*<sup>208</sup>-*per* = big or heavy, *sunka* = tax i.e. heavy toll generally levied on the point of sale or purchase of commodities.

*Bilkoḍe sunka*<sup>209</sup> -an import exports levy on goods, which were brought into the town or sent out for sale.



Some times tax was levied on merchant guilds also. For instance taxes were levied on the guild of oil-pressers and utilised for the celebration of a fair<sup>210</sup> (*pavitra* festival).

### **Tax on Industries**

Almost all the industries- small or big came under the spade of taxation. It included among other things

*Baḷedere*<sup>211</sup> - *baḷe* = bangle, *dere* = tax i.e. tax on bangles (manufacture).

*Gāṇadere*<sup>212</sup> *gāṇa* = oil-mill, *dere* = tax i.e. tax on oil-mills.

*Maggadere*<sup>213</sup> -*magga* = looms, *dere* = tax i.e. loom tax levied on weaving.

*Taila sarige*<sup>214</sup> -*taila* = oil, *sarige* = tax i.e. oil (manufacture).

### **Property Tax**

All property movable and immovable was taxed. Following are the property taxes referred to in the inscriptions of the region:

*Manedere*<sup>215</sup> -*mane*-house, *dere* = tax i.e. house tax.

*Maneyanivēśanasese*<sup>216</sup> -*maneyanivēśana* = housesite, *sese* = levy or tax i.e. tax on house site.

*Bāgiluvaṇa*<sup>217</sup> -*bāgilu* = door, *vaṇa* = levy or tax i.e. door (house) tax.

*Koṭṭigedere*<sup>218</sup>-*koṭṭige* = barn, *dere* = tax i.e. tax on barns or on the outhouse of the cattle.

Taxes on live stocks like cows, bulls, asses, sheep etc., carts, ships and the like were taxed. In particular tax on ships and vessels is noteworthy, as it is peculiar to coastal region of which Kadamba kingdom was a part. At Goa maritime activities were brisk and the government taxed number of foreign and native ships and vessels reaching Goa port. A part of the revenue, which the king thus obtained, was utilised for the upkeep of the department of charities.

The rate of taxes varied from time to time.

### **Social and Community Taxes**

Social and community taxes included-

*Handaravana*<sup>219</sup>-*handara* = pendal, *vaṇa* = cess. Tax levied on the pendal of marriages and other social functions.

*Maduvehandarapaṇa*<sup>220</sup>-*maduvehandara* = marriage pendal, *paṇa* = levy or tax i.e. tax on marriage pendal.

*Haseyavaṇa*<sup>221</sup>-*hase* = ornamental seat of the bride or bridegroom, *vaṇa* = tax. Tax on the ornamental seat of bride and bridegroom.

*Aputrakara*<sup>222</sup>-*aputra* = childless or without malechild, *kara* = tax. Tax on childless couple.

*Bīravaṇa*<sup>223</sup>-*bīra* = valiant or brave or hero, *vaṇa* = tax. Soldier tax paid by all the communities for maintaining the warrior class.

*Pavitrakara*<sup>224</sup>-*pavitra*, a kind of fair cess levied on *pavitra* festival.

### Miscellaneous and Minor Taxes

Miscellaneous and minor taxes are referred to in the inscriptions of the region as *Karōpakara*<sup>225</sup> (*kara* = tax, *upakara* = minor taxes).

They are also called *Kirukuḷa*<sup>226</sup> or petty toll on articles of sale.

Other minor taxes as gleaned from the inscriptions of the region are as follows:

Fines or *daṇḍa* levied either individually or collectively for offences or indiscipline or violation of customs, acts of immorality or beating or causing wounds.

*Darśana* or *kānike*-customary formal presents to kings, queens, princes and ministers. In Halasi inscription it is stated that no *darśana* was to be paid to the king or to the ministers.<sup>227</sup> Normally 1/10<sup>th</sup> of the yield from the land was paid as *darśana*.

*Biḷkoḍe sunka* was an export import levy or duty on goods, which were either brought into the town or sent out for the sale.

*Kirukuḷa* or a petty tax was a miscellaneous levy on articles of sale.

*Biṭṭi* is often described as forced or unpaid labour. It is referred even in *dharmaśāstras*.<sup>228</sup> Artisans and Śudras were required to work free in lieu of tax especially in the construction of tanks, wells, forts and temples.<sup>229</sup> It is apt to call it community labour and not forced labour as free services were utilised for public purposes. Most of the minor taxes were not paid by all but only a section of the society.

Although the terms of taxes are well known as they occur frequently in the epigraphs of the region, it has not been possible to define clearly the import of these terms as they are vague. Some of these terms are self-explanatory or difficult of definition since the necessary contextual details are not available.

Evasion of taxes was not unknown. Contemporary literary works often refer to by way of similes and analogies to such evaders who were in the constant fear of the tax collectors. Vijñānēśvara, a contemporary commentator observes that a trader who concealed the correct quantity of commodity with the object of defrauding the custom officers should be fined eight times the value of the commodity.<sup>230</sup>

From the above account it can be surmised that taxation system in Halasi region was broad based. Every article of production and every item of consumption were subjected to taxation. Another noteworthy feature of the taxation system was its universal application. Every individual rich or

poor, receiving state benefit in the form of protection was expected to contribute towards state treasury. This is evident from the fact that even the poorest people who were not in a position to pay taxes either in cash or in kind were expected to render free services to the state once or twice a month.

It is true that all regions of Karnataka were guided by more or less same principles in the taxation system and public expenditure with some minor variations. Halasige-12000 being the provincial headquarters and brisk political and commercial centre, its comprehensive taxation system provided a boost for its economic development. This in turn made significant contributions to the economic prosperity of medieval Karnataka.

### **Tax Officers**

There was perfect system of official hierarchy and a clear idea of jurisdiction in the administration of taxes. The central and provincial governments entrusted the collection of taxes to its own officers. Epigraphical records of the Kadambas of Goa pertaining to Halasige-12000 refer to officers in charge of tax collection and their territorial jurisdiction. Tax officers are generally referred to as *sunkādhikāri*, *sunkavergaḍe* and so on. Each of the tax official had assistants. *Sunkada Mādhava-rājadaṇḍanāyaka* and his assistant Ācharasa,<sup>231</sup> *sunkādhikāri Dinakara-*

*nāyaka*,<sup>232</sup> *sunkada Vāmayya* granted *talesarige* tax on the houses of oil-pressers to the temple.<sup>233</sup>

Likewise *sunkādashikāri* Dēvayya and Chandrayya granted *talasarige* tax on oil-mills to temples.<sup>234</sup> That even ladies held the post of tax-officers is evident from the inscriptions. *Sunkada adhiikāri Lakṣmādēvi* was in charge of tax collection in Halasige-12000 region.<sup>235</sup> This indeed is a rare instance. One *sunkapergaḍe Śankarayyanāyaka* is stated to have granted *kuliyasunka baṭṭemaṇṇāya* to lady Lakṣmādēvi.<sup>236</sup> Anantapālayya was the *paṇṇāyada sunkādashikāri* over the division of Palasige-12000, Noḷambavāḍi- 36000 and Alanda-1000.<sup>237</sup> These examples point out the hierarchy of tax officers at the central, provincial and local levels.

The revenues of the state were properly collected and distributed by the official machinery at the central and local levels. Revenue officers were frequently transferred from one division to another. The officer in 1112 AD was *mahāsāmanta Anantapālayya* who was in charge of *vaḍḍaravūḷa* tax of Banavāsi-12000 and Halasige-12000.<sup>238</sup> But in 1125 AD his brother Nāraṇa was the tax officer of Palasige-12000.<sup>239</sup> Anantapālayya's assistant *daṇḍanāyaka aliya Mādirājarasa* was in charge of *vaḍḍaravūḷasunka* of Banavāsi-12000, Halasige-1200 and Noḷambavāḍi-32000.<sup>240</sup>

All these goes to indicate that there were frequent transfers of the tax officers perhaps to stop the growth of vested interests and to ensure efficiency in revenue administration.

Sometimes provincial governors also collected custom duties and taxes in the kingdom. They performed dual duty as custom officers and political agents. Subordinate officers called *pergaḍe* and *nāḍagāuṇḍas* assisted the governor in the collection of taxes.

### Critical Review

Proper evaluation of the burden of taxation can be made on the basis of following aspects:

- Number of taxes an individual was expected to pay.
- Oppressive tendency of the tax collectors
- Feudalism of tax administration
- People's reaction to the policy of taxation.

Since taxes, cess and levies were imposed at various points, there is a view that taxation was heavy and oppressive. A cultivator was to pay *siddhaya*, *sese*, *kāṇike* and also taxes on his house, cow, manure-pit and so on. And if he wanted to sell his produce he had to pay dues and tolls. Taxes seem to be compulsory, the income from which was utilised for the



public welfare notwithstanding the fact whether tax payers were benefited from it or not.

Side by side with compulsory levies the voluntary contributions also continued. But voluntary contributions in general were made to the temples and charities.

Most of the minor levies were not the general taxes paid by all but were only sectional dues. Moreover the formidable list of taxes does not reflect upon the multiplicity of taxes. The burden of taxation was uniformly distributed on all sections of the society. Timely concessions and provision for representations often helped the people to reduce such burdens. Peasant uprisings and migrations due to oppressive policy of taxation are not forthcoming in the inscriptions of the region.

The economic prosperity however did not mean economic equality. Although the conditions were such that ordinary men did not feel the urge to revolt, there appears to have been a great deal of economic disparity.

It may however be argued that the government returned to the people at large a big share of what it took from them by way of taxation. It returned the taxes by providing basic amenities, welfare measures as well as for the promotion of religion, literature, education, scholarship and finearts.<sup>241</sup> Assigning local taxes for local needs was the motto of the government. There are several references in the inscriptions of the region

to tracks, roads, highways, bridges, construction and maintenance of tanks, forts, temples, *agrahāras*, *maṭhas* and so on. Thus the tax collected was utilised for providing civic amenities to the people as well as for the promotion of fine arts like music, dance, patronage to poets, saints, priests and philosophers and to look after the security of the kingdom.

Rulers encouraged cultivation by granting certain concessions to cultivate the uncultivated land. For instance a certain farmer was to pay as land revenue only 30 *niṣkas* for the first ten years and from 11<sup>th</sup> year 35 *niṣkas*.<sup>242</sup> This was an incentive to bring village land under cultivation. A part of the custom duty was utilised for the upkeep of the department of charities.<sup>243</sup> Large sum of money collected as tax was spent on welfare measures.

Kuppuswamy opines that “different sections of the community and officers could find money to contribute voluntarily to their gods and reward the bravery of their fellow men and promote building activities. Such acts of voluntary sacrifice could not be largely forthcoming in a heavy taxed economy”.<sup>244</sup>

Thus the charge of continuous and uniformly heavy and oppressive taxation can not be sustained in view of the fact that there was considerable scope for exemptions, remissions and reductions. People do not seem to have groaned under heavy burden of taxation.

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## **CHAPTER VII**

### **RELIGION**

Religion has influenced human development through out all stages of civilisation. It represents emotional side of human nature as expressed in religious rituals, literature and is a product of inner urge. Religion is the reaction to inner impulse as to what is conceived to be sacred and arousing awe or reverence.

The history of religion apart from its theological, philosophical and iconographical aspects has a social aspect as well, as religion is practiced by people in order to be viable.<sup>1</sup> It was religion together with the code of life associated with it that has been the inner element by which life went on progressively.

Karnataka made signal contributions to the theory and practice of religion and to the philosophical thought in its various aspects. Hinduism, Jainism and Buddhism found favourable atmosphere in Karnataka. It owes an incalculable debt to famous dynasties for being the patrons of many religions. They were actively practicing different religions at different times of history.

Religion played a major role in shaping the destiny of Halasi region, which was the corner stone of many religious systems. Religion has been

one of the prime principles in the region, which moulded the culture of the people from generation to generation. Successive rulers of Halasi belonging to different dynasties were the promoters of all the existing religions of the time. This is clear from the records, which register grants for Vaiṣṇava, Śaiva and Jaina temples. The information that can be gleaned from various sources, though scanty and disjointed, is nevertheless, confirmative. Vaiṣṇavism, Śaivism and Jainism were the main religious faiths that nurtured and influenced the life and thought of the people of the region.

### **Buddhism**

Buddhism along with Jainism has played an important role in shaping the social and intellectual aspects of life in India. This religion preached non-violence to all living creatures, tolerance and self disciplined values that have become corner stone of Indian Ethos. The teaching of this faith won immediate popular acceptance owing to its simplicity and practicality. Buddhism was the state religion of Mauryas under emperor Aśoka who sent Rakkhita along with 500 Buddhist monks to Banavāsi region.<sup>2</sup> This is how Buddhism made its advent into Banavāsi country in about 3rd century BC. Evidence of the prevalence of Buddhism under the Sātavāhana hegemony is revealed from the terracotta image of Buddha found in Vaḍagāon –Mādhavpur in the environs of Halasi.<sup>3</sup> Nāga sculpture

inscription of Viṇhukāḍa Chuṭukulānanda Sātakarṇi at Banavāsi palaeographically assigned to 3<sup>rd</sup> century AD, states that his daughter Śivaskanda Nāgaśrī built a tank and *vihāra* there. It indicates the prevalence of Buddhism in Banavāsi region.<sup>4</sup>

That Buddhism continued to exist under the Kadambas is evident from the controversial Davanagere plates of Ravivarma dated in his 34<sup>th</sup> regnal year. It commences with an invocation to Buddha.<sup>5</sup> From these evidences it can be surmised that since Buddhism was prevailing in other parts of *Kadamba maṇḍala* it must have been in existence in and around Halasi region. But conclusive evidence is lacking as most of the antiquities lay buried under the ground awaiting the spade of archaeologists to unearth them.

Hiuen-Tsiang notices in the early part of 7<sup>th</sup> century AD that there were about 100 *saṅgharāmas* with 1000 priests who were the followers of *Hīnāyāna* and *Mahāyāna* sects in the region of *Konkaṇapura*<sup>6</sup>. *Konkaṇapura* is identified with Banavāsi by some scholars and with Chandrapura (the capital of Kadambas of Goa) by others. Hiregutti plates of Bhōja Āsankitavarma of the early 6<sup>th</sup> century AD mentions grant of the village in *Dīpakaviṣaya* for the enjoyment of Buddhist *vihāra* by the King at the request of a Kaikēya chief.<sup>7</sup> This is the clear evidence of the

existence of Buddhism in the coastal region of Uttara Kannada district and the Goa territory. The kingdom of the Bhōjas included Halasi region.

The Bhōja coins with the figure of an elephant found near Kalghatagi in Dharwar district would indicate the Buddhist leaning of the Bhōjas as normally Buddha is symbolically represented as an elephant.<sup>8</sup>

From the above account it can be surmised again that Buddhism prevailed in the region under study. To fill the lacunae, history is aided by the literary sources. Contemporary Jain writer Hēmachandra in his *Dvaiāśraya* makes a mention of two Buddhist monks in the court of Kadamba Jayakēśi I.<sup>9</sup> Although Buddhism had not disappeared completely in the region it should be noted that compared to other religious sects the position enjoyed by Buddhism was relatively feeble. Ultimately it might have faded away from the map of *Halasināḍu*.

### **Jainism**

Unlike Buddhism, Jainism had better days. Jainism swayed with Buddhism during a couple of centuries before and after Christ for supremacy and ultimately evolved as one of the principal religions of ancient and medieval Karnataka. Jainism is said to have its advent into Karnataka with the visit of Mauryan King Chandragupta to Śravaṇabelagoḷa who was accompanied by his Jain preceptor Bhadrabāhu.

The dawn of Kadambas signalised the dawn of Jainism in Halasi region. During this period *Halasināḍu* distinguished as thriving centre of Jainism, where several learned preceptors and religious institutions owned by different schools of Jaina faith flourished. This resulted in subsequent evolution of Jainism in Karnataka. Early Kadambas seem to be the pioneers in the elevation of the status of Jainism by royal patronage in the region under study.

Of the forty records of the early Kadambas except the two controversial inscriptions of Ravivarma (Davanagere Plates and Guḍnāpur inscription) about 10 are Jain records. Of these Kākusthavarma, Ravivarma, Harivarma, and Dēvavarma issued one, three, three and two Jain records respectively between C. 445-495 AD.<sup>10</sup> Most of these early Kadamba Jain epigraphs are copper plates and are in Sanskrit language.

Now the question arises as to what prompted the early Kadamba rulers (who were the followers of *Vēdic* religion) to patronise Jainism? Was it because it was difficult to neglect Jainism in the background of Indian heritage, which was developed during Maurya-Sātavāhana period? May be the early Kadambas who were the champions of *Vēdic* religion, were not willing to take the blame as prejudiced by the contemporary society by neglecting non-*Vēdic* religions like Jainism. For the growing kingdom of the Kadambas, which was in its infant stage, religious harmony was the

need of the hour. Moreover to have political contacts with northern India Kadambas were in need of the helping hand of the Jains.

Jains consisted of the wealthy and aristocratic class of traders, merchants and administrators and their material and moral support was essential for the smooth functioning of the kingdom. So the ruling Kadambas emerged as the patrons of Jainism. Kadambas never made any distinction between orthodox and heterodox religions. Early Kadamba inscriptions contain the Jain grants made to *basadis* and ascetics. Some of these grants have a direct bearing on the history of Jainism in Karnataka.<sup>11</sup>

The Halasi copper plates of Kākusthavarma dated 80<sup>th</sup> victorious year commence with an invocation to *Bhagavān Jinendra*.<sup>12</sup> It records an interesting information that the grant was made to *sēnāpati Śrutakīrti* for saving the king.<sup>13</sup> Śrutakīrti's name suggests that he was the follower of *Yāpanīya* sect of Jainism.

Halasi plates of Mṛigēśavarma dated his 8<sup>th</sup> regnal year inform that the king erected a *Jinālaya* for the merit of his father Śāntivarma.<sup>14</sup> It also states that he granted 33 *nivartanas* of land to ascetic *Dāmakīrti Bhōjaka* of *Yāpanīya*, *Nirgrantha* and *Kūrchaka Saṅghas*.<sup>15</sup> This inscription throws light on the existence of the aforesaid sects of Jainism in the region. It can also be surmised from the above account that *Halasināḍu* was the cradle of



*Yāpanīya* sect of Jainism. It also raises doubt that was Śāntivarma a Jain? Was he named after Jaina *Tīrthankara* Śāntinātha? The *Jinālaya* mentioned here appears to be the oldest *Jinālaya* of *Yāpanīya Sangha*.<sup>16</sup> Since Kākusthavarma's Halasi copper plates end with *Namō-Namaḥ-risabhaya-namaḥ*, it (*Jinālaya*) was probably devoted to Rīṣabhanātha, the first Jain *Tīrthankara*.<sup>17</sup> It is assigned to the first half of the 5<sup>th</sup> century AD.

Ravivarma, son of Mṛigēśavarma also made grants to the *Jaina-basadis* and the Jaina ascetics. Halasi copper plates of his 11<sup>th</sup> regnal year, which open with an invocation to Lord Jinēndra, state that 15 *mattars* of land situated in Palāśika region was donated for anointing of *Jina* on every full moon day.<sup>18</sup> Ravivarma issued an ordinance at the mighty city of Śrīvijaya Palāśika and made gifts to *Arhats* and monks of *Yāpanīya*, *Nirgrantha* and *Kūrchaka* sects. Another undated record of Ravivarma from Palāśika records the grant of 4 *nivartanas* of land for the worship of *Jinēndra* by Dāmakīrti's mother.<sup>19</sup> There is also a reference to Śrīkīrti, younger brother of Dāmakīrti.

A third set of copper plates also from Palāśika belonging to the reign of Ravivarma is historically most significant as it refer to the grants made to the Jaina monastery at Halasi by successive rulers Kākusthavarma,

Śāntivarma and Mṛigēśavarma.<sup>20</sup> Kākusthavarma made a grant of the village to Jain ascetic Śrutakīrti. Śāntivarma and his son Mṛigēśavarma made donation to the mother of Dāmakīrti who was probably the son of Śrutakīrti. There is also reference to Śrutakīrti's grandson *Pratihāra Jayakīrti*. Ravivarma is stated to have made grants to *Pratihāra Jayakīrti*, son of Dāmakīrti. The record further states that the income from the donated village should be used for the festival performed every year on *Kārtika paurṇimā*.

Ravivarma issued an ordinance in the mighty city of Palāśika that the festival of the glorification of *Jinendra* should be celebrated on specified days regularly every year and that the ascetics of the *Yāpanīya* sect should be fed during the months of rainy season and that the worship of Jinendra should be performed perpetually by the pious countrymen and citizens.<sup>21</sup> Śrutakīrti, Dāmakīrti, and Jayakīrti were *Dharmādhikāris* [*bhōjakas*] of the *Jinālaya* of Halasi. This seems to be the oldest *Jinālaya* of *Yāpanīya* sect in North Karnataka. This *Jinālaya*, which enjoyed royal patronage from the successive rulers of the Kadamba dynasty, celebrated annual fair on *Kārtika paurṇimā* day on a large scale.

Dr. P. B. Desai while exploring the antiquities of the place observes that near the Bhuvarāha-Narasimha temple complex is the idol of Hanumān

set up on a lion pedestal. This pedestal belonged to a Jaina image and probably there was a *basadi* at this place.<sup>22</sup> Sundara has assigned the date of this pedestal to about 11<sup>th</sup>-12<sup>th</sup> century AD.<sup>23</sup> On the lion pedestal must be originally the image of *Tīrthankara* and it must have been a *basadi*. In its *sabhāmaṇḍapa* there are only two *dēvakōṣṭas* in the *dvārabandha* of *garbhagriha*, which might be originally containing the images of *Yakṣa* and *Yakṣi*.<sup>24</sup> These details bear testimony on the state of Jainism as prevailed in Halasi. So Jainism continued to prosper in this region for centuries but it is curious to know that modern Halasi is absolutely devoid of vestiges of the Jaina creed. All the copper plate records disclosing above details pertaining to Jainism were found buried in an earthen mound near a well called *Chakratīrtha* outside Halasi. These appear to have been deposited here by the Jain owners on finding no use for them when Jainism lost its ground in the region.

The flourishing state of Jainism is indicated by the mention of many Jain sects such as *Śvētapaṭas*, a sect distinguished by their white robes,<sup>25</sup> *Yāpanīyas* a sect of religious mendicants,<sup>26</sup> *Kūrchaka*, a community of naked monks with long hair and beards,<sup>27</sup> and the *Nirgranthas*, those who never accepted charity and never possessed anything.<sup>28</sup> That the Jain ascetics of Halasi region wielded enormous influence on the ruling class is evident from the fact that *āchārya Kumāradatta* who is called the chief

among the learned men is said to have been consulted by Ravivarma in matters of government and religion.<sup>29</sup>

*Yāpanīya* sect is said to have been founded by Śrīkaṣasāchārya at Kalyāṇa in about 148 AD. *Yāpanīya* is known vividly as *Jāpanīya*, *Yāpuliya*, *Jāpuli* and is other than *Digambara* and *Śvētāmbara* sects.<sup>30</sup> It is believed that 70 years after the split of Jainism into two sects that *Yāpanīya sangha* came into existence.<sup>31</sup> These divisions due to difference in practices was unavoidable because groups of ascetics lived and moved in different parts of the country.<sup>32</sup>

*Yāpanīya Sangha* played an important role in the history of Halasi region in particular from 5<sup>th</sup> to 13<sup>th</sup> century AD. Its preceptors influenced profoundly the religious thoughts and practices and moulded its monastic traditions.<sup>33</sup> A large number of allusions to *Yāpanīya Sangha* found in the epigraphs of the region evidently show its impact. The *Yāpanīyas* tried to bring about the reconciliation between the two sects of Jainism viz., *Digambara* and *Śvētāmbara*. The *Yāpanīya* monks moved naked with a *piñcha* (a bunch of peacock feather) and took their food once a day in their palms joined together and practiced meditation.

Some description of *gaṇa*, *gachcha* and *sangha* are available. A *gaṇa* was a unit, which consisted of three monks; a band of seven monks

was called *gachcha* and a regular community of monks was known as *sangha*. *Sangha* is also interpreted as a gathering of persons seeking salvation.<sup>34</sup> But these definitions cannot be taken as universal. *Sangha* became a channel through which social communication with the rest of the society was achieved.<sup>35</sup>

The first reference to *Yāpanīya* sect in the region under the Kadambas of Goa is found in Mugad inscription dated 1045 AD, which refers to *Yāpanīya Sangha* and *Kumudigaṇa*.<sup>36</sup> This grant besides mentioning long list of *Yāpanīya* teachers introduces a family of jaina devotees of three generations viz., Chāuṇḍa, his son Nāgadēva and Mārtāṇḍa who built *Chaityālaya*, repaired it and added a *nāṭakaśāle* to it.

Managuṇḍi inscription gives the genealogy of the Jain ascetics of *Yāpanīya Sangha*, *Mahilapatīrtha-anvaya* and *Kāreya gaṇa* of *Nāgarāja jinālaya* as follows:<sup>37</sup>

Ēkavīrāchārya  
|  
Rāmachandra  
|  
Bāhubali

Managuṇḍi inscription dated 1221 AD refers to a *Nāgarāja jinālaya* in connection with the alienation of the rights of receiving taxes by the *Brāhmaṇas*.<sup>38</sup>

Managuṇḍi, Mugud, Muttagi, Narēndra, Amminabhāvi, Gadag, Śigigatti, *Vēṇugrāma-70*, Haḷiyāl, Halasi were the strongholds of *Yāpanīya* sect in Halasi-12000 under the Kadambas of Goa.

The following is a list of the main units of the *sanghas*, *gaṇas*, *gachchas* and *anvayas* as referred in the epigraphs of the Halasi region.

Table - I

Vil/town	Ins-date	<i>Sangha</i>	<i>Gaṇa</i>	<i>Gachcha</i>	<i>Anvaya</i>	Ref
Mugad	-	<i>Yāpaniya</i>	-	-	-	SIIXII, No78
Narendra	-	<i>Yāpaniya</i>	<i>Kumuda</i>	-	-	ARSIE, No 23, 1941-42
Managuṇḍi	13 <sup>th</sup> C	<i>Yāpaniya</i>	<i>Kāreya</i>	-		IDT, No 53.
Nuggikeri	12 <sup>th</sup> C	-	<i>Kāreya</i>	-	<i>Mailāḷa</i> <i>Mailāḷa</i>	IDT, No 45.
Aminbhavi	12 <sup>th</sup> C	<i>Mūla</i>	<i>Sena</i>	-	-	IDT, No 6.
Garag	1230 AD	<i>Yāpanīya</i>	<i>Kumada</i>	-	-	SII XV Nos. 6,10
Garag	13 <sup>th</sup> C	<i>Yāpanīya</i>	<i>Kumuda</i>	-	-	Ibid, No 168.
Sigigatti	12 <sup>th</sup> C	<i>Yāpanīya</i>	<i>Vṛaksha</i>	-	-	Gurav. P.517

From the Halasi copper plates of the early Kadambas it is evident that different sects of Jainism were prevalent due to whose influence there were about four *Jaina basadis*. The earliest one was *Arhat Jinālaya* built by

Kākusthavarma assigned to the first half of 5<sup>th</sup> century AD dedicated to Rīṣabhanātha.<sup>39</sup> It belonged to *Yāpanīya sangha*. Second one was the *basadi* dedicated to Vardhamāna and belonged to *Vāriṣēṇachārya Sangha* of *Kūrchaka* sect.<sup>40</sup> The third *Jaina basadi* built by Mṛigēśavarma belonged to *Yāpanīya–Kūrchaka–Nirgrantha* sects.<sup>41</sup>

The *Chaityālaya* built in 524 AD belonged to *Aharisthi Sangha* (though does not probably mention which sect it belonged to), probably be assigned to *Digambara* sect of Jainism. The reformist attitude of the *Yāpanīyas*, the flexibility in their religious precepts, grant of minor concessions to other creeds, encouragement to women to enter monastic order and establishment of religious institutions owing to generous grants from the rulers and the public resulted in the popularisation of the *Yāpanīya* sect in the region under study.

The initial penetration of Jainism into Karnataka coincided with Roman trade and trade with South East Asia.<sup>42</sup> Ethical teachings of this sect was doubtlessly more appropriate to rich agriculturists, merchants and urbanites rather than pastoral and hunting tribal people.<sup>43</sup> For mercantile community Jain teaching provided required ethics. This explains the popularity of Jainism in a commercial centre like Halasi.

### Vēdic Religion

Vēdic religion or Hinduism is a unique phenomenon of Indian history. It is an ethnic religion and was not revealed by any prophet. There is no uniform dogma or practice in Hinduism.<sup>44</sup> Karnataka has nurtured Vēdic religion from early times. Hinduism has always been a house of many mansions.

### Vaiṣṇavism

One of the important sects, the antiquity of which can be traced back to the *Vēdic* times is Vaiṣṇavism. In *Vēdic* age Lord Viṣṇu is regarded as the deity par excellence and his followers were called as Vaiṣṇavites. The Nasik inscription of Sātavāhana queen Nāganika begins in adoration of Sankarṣaṇa and Vāsudēva, the other forms of Lord Viṣṇu<sup>45</sup>. Nasik cave inscription reveals various epithets of Viṣṇu.<sup>46</sup> *Gāthāsaptasati* of King Hāla indicates the influence of Viṣṇavism on the society.<sup>47</sup> To retain the importance of Vaiṣṇavism the successors of Sātavāhanas extended patronage to it.

The epigraphical records of the early Kadambas many of which state grants to Brāhmaṇas engaged in *Vēdic* practices, are noted for the fact that the donees were either Vaiṣṇavites or Śaivites. Invocations of Viṣṇu



started appearing in their records from the time of Kākusthavarma. This influence was possibly due to the fact that the Kadamba contemporaries Guptas and Vākāṭakas were ardent followers of Viṣṇavism with whom Kākusthavarma had matrimonial alliances.

Halmiḍi inscription besides commencing with the invocation of Viṣṇu as Achyuta also contains lotus like carving at the top being interpreted as representing *Sudurśanachakra* a weapon of Lord Viṣṇu.<sup>48</sup>

If the name is an index then it is to be surmised that early Kadamba rulers like Bhagīratha, Raghu, Kākustha, Mṛigēśa, Viṣṇuvarma, Harivarma, Kṛiṣṇavarma were the followers of Vaiṣṇavism as they identified themselves with one or the other names of Lord Viṣṇu. Madhukēśvara was the family deity of the early Kadambas who is a Vaiṣṇava god. *Vēdic* religion gained its strength and popularity under the early Kadambas and gradually established its position. Considered to be the religion of scholars and intellectuals, Vaiṣṇavism had Sanskrit as its medium. Kadambas who had matrimonial alliances with the Guptas took up the resurrection work of *Vēdic* religion.

The Tāḷagunda inscription while describing the members of the Kadamba family says “their hair was wet with constant bathing in the holy waters of the final ablutions after any kinds of sacrifices, perfecting having

performed *avabhṛita*, maintaining sacred fire according to precepts and drinking *sōmarasa*. The interiors of their house sounded with six modes of reading preceded by the syllable *Aum*.”<sup>49</sup> From this description it is obvious that *sanātana Vēdic* religion received good attention and patronage during this period. Vīrāśarma is described as well versed in all the *Vēdas* and *Āṅgas*.<sup>50</sup> Kṛṣṇavarma II is said to have performed *Aśvamēdha* sacrifice.<sup>51</sup>

That the Kadambas were the great followers of Vaiṣṇavism is evident from many of their records. That Brahma, Viṣṇu and Śiva were the main deities worshiped by them is revealed from invocatory verses of their inscriptions. A record of Mṛigēśavarma starts in adoration of Brahma.<sup>52</sup> The Bannahaḷḷi record describes Lord Narasiṃha as the Lord of creation, protection and destruction.<sup>53</sup> In the *garbhagriha* of *Bhūvarāha-Narasiṃha* temple at Halasi there is an image of *dvibhuja Narasiṃha* iconographically assigned to 5<sup>th</sup>–6<sup>th</sup> century AD.<sup>54</sup> All these references indicate the leaning of the early Kadambas towards Vaiṣṇavism.

The worship of Viṣṇu and His incarnations was popular in Halasi region. The temples dedicated to Varāha, Narasiṃha, Nārāyaṇa, Kēśava further substantiate this. The *Prabhāvaḷis* at the backdrop of which these

icons are installed have the miniatures of ten *avatāras* of Viṣṇu. Dēgāon, Halasi, Devarahubballi, Gugikaṭṭi were pockets of Vaiṣṇavism.

Vaiṣṇavism might have flourished in the region further under the early Chalukyas and the Rāṣṭrakūṭas. Chalukyas worshiped Viṣṇu in the form of Varāha and Trivikrama.

The Kadamba kings of Goa also patronised Vaiṣṇavism is evident from the records of their times. Inscription on the slab in the right side of the *sabhāmaṇḍapa* of Narasimha temple at Halasi begins with an invocation of God Anantavīravikrama Narasimha.<sup>55</sup> The second part of this inscription refers to the grant of village Bhalike near Halasi for the worship of Bhūvarāha by King Viṣṇuchitta Permāḍi.<sup>56</sup>

From this it is evident that Viṣṇu in the form of Narasimha and Varāha was the presiding deity of the divisional headquarters i.e. Halasige. The Dēgāon inscription starts with an invocation to Bhūvarāha. Dēgāon was then included in Halasige division. Ittāge copper plates of Jayakēśi I dated 1062 AD contain the invocatory verses of *Dharaṇēndra-Viṣṇu* in Varāha incarnation.<sup>57</sup>

In the temple at Unkal near Hubli there is a shrine of Sarasvati, consort of Brahma in the *lalāṭabimba* of the door in the west antechamber

is the four-faced head of Brahma.<sup>58</sup> Unkal-30 division was part of Halasige-12000.

In the Kadamba epigraphs there is evidence for the prevalence of Viṣṇu worship. In a stone inscription dated 1062 AD pertaining to the period of Jayakēśi I found at Iṭṭagi, there is reference to the grant of land in the name of Lord Kēśavadēva to hundred Brahmins of Iṭṭagi.<sup>59</sup> This period witnessed the popularity of Viṣṇu and his worship in the form of incarnations and the concept of Lakṣmi as Viṣṇu's wife.

Śivachitta- Permāḍi's queen Kamalādēvi built the temple dedicated to God Shri Kamala-Nārāyaṇa and goddess Śrī Mahālakṣmi at Dēgāon in 1162AD.<sup>60</sup> In 1186-87AD Jayakēśi III installed an image of God Varāha in front of Lord Narasimha at Halasi.<sup>61</sup>

In short the groundwork was made by the rulers of the region which paved the way for the coming *Haridāsa* movement that became characteristic of the bhakti pantha of the Vaiṣṇavites.

### Śaivism

Śaivism is one of the most ancient religions of India. Śaivism is based on Śaiva *Āgamas*, which are 28 in number.<sup>62</sup> Worship of Rudra is of *Vēdic* origin. In Karnataka Śaivism seems to have had deeper roots as a

popular religion. That Śaivism was in vogue in Karnataka before the Kadambas is evident from Tālagunda inscription which asserts that at the Śaiva temple at Tālagunda, Sātakarṇi and other kings had formerly worshiped.<sup>63</sup> From this inscription it appears that this temple must have been regarded as a great antiquity during that period itself.

Another inscriptional evidence for the prevalence of Śaivism is from a record from Vāsana in Dharwar district, which reveals the practice of worshipping Mahādēva during the rule of Sātavāhana King Pulumāvi.<sup>64</sup>

The Kadambas were Brāhmaṇas by lineage and supported Śaivism. The origin of the Kadamba dynasty itself is ascribed to Lord Śiva. In an inscription of Mṛigēśavarma grants are recorded to two Brāhmaṇas named Rudrārya and Nandārya of *Bhārgava gōtra*.<sup>65</sup> The Sangolli plates of Harivarma's 8<sup>th</sup> regnal year begin with an invocation to Lord Śiva.<sup>66</sup> The King is described in this inscription as *Paramamāhēśvara*, a great devotee of Śiva. Sirsi plates of Kṛṣṇavarma II mention the grant of a village to a Śaiva Brāhmaṇa named Somasvāmy.<sup>67</sup>

The direct reference to the *Pāśupatas* in the later records of early Kadambas and indirect references through such names as Paśupati in the early reveal the existence of *Pāśupata* cult under the Kadambas.

Under the Chalukyas of Bādāmi, Śaivism gained popularity from the time of Vikramāditya I.<sup>68</sup> It paved the way for the growth of Śaiva architecture under the Chalukyas.

Under the Rāṣṭrakūṭas that Śaivism was prominent is evident from the rock cut shrines of the period at Ellora and Elephanta. Under the later Chālukyas there was the rejuvenation of Śaivism which ultimately paved the way for the rise of Viraśaivism in the 12<sup>th</sup> century AD

The emergence of Kadambas of Goa after an obscurity of nearly four centuries coincided with the emergence of Śaivism in the region. All the three sects of Śaivism viz., *Pāśupata*, *Kālāmukha* and *Lakuṣīśa* were in vogue. *Pāśupatas* used to bathe thrice a day in the sacred ash (*Bhasma*). *Lakuṣīśa* recognized as the incarnation of Rudra in *Vāyupurāṇa* where as *Kālāmukha* smeared black ash on their face.

These three sects of Śaivism set up a tradition of famous teachers and monasteries (*Maṭhas*). From inscriptional evidences it can be gleaned that Śaivism was the religion of the masses. The agriculturists, traders, artisans and such other sections of the society were the followers of Śaivism.

Amminabhāvi ins informs that Chaṇḍikabbe of *Lakuṣa- Pāsupata* sect, made a gift to the Choultry of Ādityadēva.<sup>69</sup> There is also reference to other gifts made to the god Mallikārjuna of the Village.<sup>70</sup> Managuṇḍi inscription besides naming important Śaiva ascetics informs us that the mercantile community built the temple of Tribhuvanēśvara Jayakēśidēva.<sup>71</sup> The active participation of trading community in Śaiva rituals is revealed from this inscription. It further says that Chandagāuṇḍa along with several other merchants of different organisations of neighboring villages came to see the *pavitra* festival and made some donations. From these inscription it seems that Śaivism was widespread in different parts of Halasi region.

Śaiva *maṭhas* or monasteries played an important role in the propagation of Śaivism, spread of education and in giving shelter to Śaiva ascetics. The *maṭhas* were mostly the establishments of Śaiva ascetics of *Kālāmukha* sect.<sup>72</sup> The Śaiva priests who were in charge of the Śaiva temples are referred in the inscriptions with the suffix *śakti*, *rāsi*, *jīya*. Lord Śiva was worshipped by different names like Mallikārjuna, Kamalēśvara, Siddhēśvara etc.

Saurāṣṭra, Gokarna, Śrīśaila etc were some of the centres of Śaiva pilgrimage visited by the people. Śaivism was very common religion among the high and low classes.

The *śakti* cult was prevalent in the region is evident from the epigraphs and the sculptural representations. The epigraphs mention the worship of Kañchidēvi, Mahālakṣmi of Kolhapur, Bhūdēvi, Bhairavi etc. The Kadamba kings are often described as the worshipers of *Saptamātrikas* or seven mothers. There are three sculptured panels of *Saptamātrikas* found in the temples of Rāmēśvara, Suvarṇēśvara and Haṭakēśvara at Halasi.

Besides, there were number of folk deities that were looked with fear and veneration and propitiated as 'dispensers of destinies'. The worship of *Nāga* or snake, which is of folk origin, was in vogue. Installation of *Nāga* images was popular and many *Nāga* images of 10<sup>th</sup>, 11<sup>th</sup> and 12<sup>th</sup> centuries are found. Certain community gods were, worshipped by the artisans and the craftsmen like Sēṇigēśvara, Ugurēśvara, Bhōjangēśvara, Gaverēśvara, Nakarēśvara etc.

The supreme authority of *Vēdas*, the doctrine of Trinity of God and the incarnations, the rituals and temple worship, the sectarian beliefs of Vaiṣṇavas, Śaivas and Śāktas, the faith in pilgrimages, the sanctity attached



to cows and Brāhmaṇas all these may be ascribed to the culmination of *Vēdic* religion and its rejuvenation.

### **Vīraśaivism**

12<sup>th</sup> century AD witnessed the rise of protestant Śaivism popularly known as Vīraśaivism which felt the need for a change in the prevailing socio religious conditions and made an attempt to renew faith in Śaivism

Vīraśaivism seems to have made its advent in the region under the Kadambas of Goa. During the period of Jayakēśi II , Allamaprabhu the great Vīraśaiva saint and philosopher is said to have spent his dedicated days, meditating at the feet of Lord Gōvēśvara at Goa before he went to Kalyāṇa where he came in contact with Basavēśvara.<sup>73</sup>

The second pontiff of *Śūnyasimhāsana* viz., Channabasavēśvara came to Ulvi in the vicinity of Halasi region during the *Kalyāṇa Krānti*. When class struggle started with Bijjaḷa and his followers one of the battles is said to have been fought at Kādrolḷi in the Kadamba dominion with the army sent by Bijjaḷa or his successors.<sup>74</sup> He settled down at Ulvi in Uttara Kannada district. He ceased to exist appointing Siddharāma as the next pontiff of the *pīṭha*.<sup>75</sup> The reason for Chennabasavēśvara's coming to Halasi region may be the prevalence of Vīraśaivism there and the royal

patronage he received from the rulers of the region.<sup>76</sup> Another reason could be—of all the feudatories the Kadambas of Goa defied the power of Bijjala and shook off their vassalage from the imperial clutches of Bijjala. Kadambas were the only safest political power of the time that could have accorded asylum to the struggling followers of Basavēśvara after the *Kalyāṇa Krānti*.

The Buḍarsīngi, Koṭabāgi and Katnūr grants of 1257, 1264 and 1280 A.D respectively made grants in remembrance of Śrī Sidharāmanātha the third Pontiff of the *Pīṭha* for the purposes for which he strived.<sup>77</sup> Therefore it appears that Śrī Sidharāmanātha must have toured the region spreading the tenets of Vīraśaivism.

The image epigraph of Amminabhāvi is significant as there is a statue of Maḍivāḷa Māchidēva trampling down the elephant of Bijjala. It appears that Maḍivāḷa Māchidēva may have been worshipped as God by that time.<sup>78</sup>

Due to the prevailing socio-religious conditions, and the simplicity of its teachings, Vīraśaivism must have caught the imagination of the people of the region. As the seeds were already there in the form of strong faith in Śaivism and as the population at large were Śaivas the change over

to Virāśaivism must have been easier. The *Lakulīśa Śaivas* merged in the Virāśaivism.

It is interesting to note that Kadamba kings of Goa had the title *Mahāmāhēśvara* from Jayakēśi II onwards. *Māhēśvara* is one of the followers of the Śaivism of high order than the *bhakta* and second in the six grades including a *Śaraṇa*.<sup>79</sup>

The Dēvarahubballi grant used the word *Śaraṇa* in the invocatory passage.<sup>80</sup> By the middle of the 13<sup>th</sup> century Virāśaivism was sufficiently popular in the region so that the kings could make grants for the object and ideals of the faith.

There is no trace of Islam or Christianity in the records of the region during the period.

From the above survey it may be noted that in the beginning, it was the *Vēdic* form of Vaiṣṇavism and Śaivism which dominated the scene with the Brāhmaṇas as its perpetuators. But in due course other Śaiva sects especially *Lakulīśa* and *Pāśupata* appear to have had impact in the region. The *Yāpanīya* sect of Jainism was another prominent religion with its preaching of non -violence; tolerance and self disciplined values. Owing to its simplicity and practicality it was popular among the wealthy and aristocratic class of traders and administrators. The religious tolerance

persuaded in the region is understood to have permitted not only the peaceful co-existence of different faiths but also promoted the faiths and practices of the respective religions.

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## **CHAPTER VIII**

### **ART AND ARCHITECTURE**

Over the centuries mankind has built up a treasure house of art and architecture that wander through eternity. Art is the wide world's memory of things. Architecture is a material record marking definite stages in the intellectual evolution of man.

In the saga of the art heritage of the world Indian architecture contributed splendid, boisterous and unique share that has left a rich legacy. Indian art, which reflects its cultural and spiritual heritage, is the creative expression of its inhabitants.<sup>1</sup> It is not formal as it originates from life. It is rationalistic and ritualistic in which body, mind and heart cooperate as one entity. As it originates from culture it was an expression of a way of life inextricably related to language, literature and culture. The architecture of India represents the eternal embodiments of aesthetic and artistic excellence as also the spirit and the cherished values of the age. Spiritual and joyous response to life, openness to the acceptance of other forms and diversity are indicated by the art ethos of larger Indian culture. Continuity in the evolution of art forms and the influence of different schools are the hallmarks of Indian art. That culture and art lived here with greater continuity is largely due to the open approach to art and life. Work of art is not entirely the result of inspiration. Arts seeks and follows set principles



and rules in which artist attempts to link the canonical rules of the past with the progressive ideas of the present.<sup>2</sup> This is evident in some of the major ancient schools of Indian art; the Mauryan, the Mathurā, the Gāndhāra, the Amarāvati, the Gupta, Chalukya, Pallava and Kadamba which provided same gallery to the works of the sacred Buddhists, the Jains, the Hindus and the secular motifs.

Karnataka being a meeting ground of the cultures, the creative vitality and variety found expression in her art and architecture. It is rich in temples built over a long period, which have been of great force in the cultural and art history of the region. There is variety, decoration and ornamentation rather than massiveness in most of the temples, which witness the towering of a unique style of temple architecture. They reveal unmistakably the artistic attainments realised by the architects and sculptors and thus are the manifestation of the artists' conceived genius and a metaphor of divinity. Every temple in Karnataka is a depository of knowledge, skill and culture. They may be described as cultural artefacts. Toynbee is right when he says that art styles more accurately established the timespan of the civilization, its growth and dissolution. The art heritage of Karnataka is polyglot. The joining of hands by nature with its fine variety of different stones as raw material and man with the dedication, creativity

and spiritual zeal co-conspired to make the land the very cocoon of the early temple modulations.

One of the earliest styles for which specimens are known in Karnataka is the Kadamba style.<sup>3</sup> This opinion is formed on the ground that the buildings classified under this category have few things in common either with the Chālukya or with the Pallava styles.<sup>4</sup>

In the history of architecture and sculpture in Karnataka region, the period of the early Kadambas is relatively less known. What is generally termed as Kadamba art is undoubtedly of the later Kadambas. In this category are included the Praṇavēśvara temple at Tāḷagunda, Madhukēśvara temple at Banavāsi and some temples including *Jaina basadi* at Halasi. There was scarcely any monument and sculpture of the early Kadamba period or rather it has not been systematically surveyed or analysed yet.

Contrary to the existing scenario, Kadamba epigraphs both copper plates and lithics records reveal the construction of many temples and *chatyālayas* under the active patronage of the early Kadamba rulers. The Halasi copper plates of Kadamba Mṛigēśavarma categorically state that the king got built a *Jinalāya* in Śrīvijaya Palāśika.<sup>5</sup> Ravivarma's Sirsi copper plates mentioned the construction of *Mahādēvāyatana* probably at Banavāsi.<sup>6</sup> Guḍnāpur inscription of the same ruler sheds flood of light on

both religious and secular architecture of Kadambas.<sup>7</sup> It records the erection of shrines dedicated to Manmatha and also a palace and dancing hall.<sup>8</sup> It also mentions the *Kamadēvālaya* at Hakinipalli and a *Chaityālaya* at Kallili. But due to ravages of the time none of these monuments are extant in the places except the Guḍnāpur monuments.

A few structural remains and icons of the early Kadamba period have been traced from the exploratory excavations.<sup>9</sup> A brick pillared structure at Paṭṭadkal, remains of a Śaiva temple along with the rear *Śivaliṅga* in Chandravalli, the *Kāmēśvara-devālaya* at Banavāsi, a well built brick wall in Guḍnāpur, three large brick structures probably remains of a *chaityālaya* at Paṭṭadkal – all these structures were unearthed by Sundara.<sup>10</sup> After carefully analysing the above said structures he has come to the conclusion that they are undoubtedly of pre-Chalukyan and post-Sātavāhan period.<sup>11</sup>

In Goa region at Arvalem, Nōrva and Lampagāon there are cave temples that belong to the early Kadamba period.<sup>12</sup> Undoubtedly there was vigorous building activity during the early Kadamba period as revealed from the exploratory excavations and inscriptions. But most of these were brick structures using stone sparingly for doorframes, bases, pillars etc. They could not sustain the ravages of time and fall in ruins and were

concealed under their debris. This is the reason why there are scarcely any monument and sculpture of the early Kadamba period. From the geological aspects of *Kadamba maṇḍala* it is evident that laterite is readily available and granite and other variety stones suitable for building were then difficult of access because of thick forest and soil cover.<sup>13</sup>

Kadamba temples were studied first by James Fergusson as early as the end of 19<sup>th</sup> century AD.<sup>14</sup> Henry Cousens who is next to study the Kadamba temples grouped them under the Chalukyan sub-style.<sup>15</sup> Moraes made an attempt for the systematic and exhaustive study of Kadamba architecture. He opines that being influenced by the Sātavāhana structures the Kadamba temples witnessed the enormous modification in art forms especially at the later stage.<sup>16</sup> The evolution from primitive style to the Kadamba style seems to have been a natural process and was never influenced by the Pallava or northern models.<sup>17</sup>

The traditional conservatism of the Hindus made the master-measons construct always according to the method of their time with the motifs passed on to them by their ancestors. This is clearly evidenced by the later Kadamba monuments which while employing miniature towers of the northern and Southern type as a decorative detail to adorn the columns and the niches around the temple walls, yet always have their vimana built in the Kadamba style.<sup>18</sup> Moraes who has made an in depth study of the

Kadamba architecture including Halasi group of temples has considered some typical features of the Kadamba architecture.<sup>19</sup> They are:

1. The two main components of Kadamba temples are *garbhagṛiha* and an *antarāḷa*
2. *Antarāḷa* or antechamber is wider than the sanctum.
3. Appearance of the *jālandharas* or perforated screens on either side of door frame.
4. Provision of simple slopping slab as eaves.

5. The most significant feature is the pyramidal tower with horizontal stages revealing their tooth-like projections as the motifs of ornamentation. This appears to be the local version of the *Kaliṅga* form.<sup>20</sup>

The pyramidal super structure rising above the *garbhagṛiha* proper of the temple has been taken to represent the Kadamba style.<sup>21</sup> It was presumably from the quadrangular flat-roof shrine that the Kadamba style of temple architecture arose.<sup>22</sup> This system of tiered arrangement of slopped roof-slabs carved one over the other was best suited to the heavy rain belt like Halasi region. The *Kadamba Nāgara* style though mainly originated in *Kadamba maṇḍala* was not the national style of the Kadambas.<sup>23</sup> Now the basic issue that which should be the approach to a nomenclature classification of temples—dynastic like Kadamba or architectonic like

★ *Nāgara / Kalinga* or empirical which is most objective and scientific and less confusing in the study of temple architecture of *Kadamba maṇḍala* including Halasi during the early medieval period.<sup>24</sup>

In addition other features like-

6. Bare outer walls relieved only by a moulded base.
7. A flat band of wall decoration that runs around the middle.
8. The feature of indicating the dedication of the temple on the lintel of the *garbhagṛiha* doorframe is also attributed to the Kadambas by some scholars. But unfortunately none of the temples of the early Kadambas (except the *Jaina basadi* at Halasi) exists in its entirety to justify the above hypothesis.

It is only the later Kadamba structure built on the similar earlier plans that exhibit one or more but not all the above features.

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Kadamba temples are not noted for ornamentation nor display elaborate proportions on plan as their contemporaries. It comprises of *garbhagṛiha* and *sabhāmaṇḍapa*, central decorative *prastāra* or a plain moulding on the *bhitti*, a simple moulded plinth characterises the exterior of the temple, which provides austere look. The temple is a feast for the eye

specially viewed in-group. This is largely due to the simple plan and superstructure marked by pyramidal *vimāna* generally called *Kadamba Nāgara* also known as *Phāmsana*. It is simple, effective and long lasting.

Historians have differences of opinion regarding the differentiation of Hindu styles of architecture. This is largely due to the fact that the nomenclature adopted to these styles are sometimes similar and sometimes repeated. Kadamba temple seems to be much less ambitious than the Chālukyas to have followed the Chālukyan fashion in the introduction of square *śikhara*.

The nucleus of Halasi consists of cluster of temples. Halasi region seems like a nursery of Kalyāṇa Chālukyan temple architecture as well as sculptural art. Being the secondary capital and a large administrative division Halasi region witnessed an outburst of art activities in tune with socio- religious and economic conditions. Inspired by their religious faiths and practices several sections of the society vied with one another in the construction of temples and installation of the images.

There are numerous temples in Halasige–12000 region spread over parts of Belgaum, Dharwad and Uttara Kannada districts which belong to Śaiva, Jaina, Vaiṣṇava, Āditya and Śākta cults.

Architectural monuments manifested through out the length and breadth of Halasige-12000 region reveal the range of ideas, ideals, sensations and emotions experienced by the people and conceived by the artists of the age.

Architectural monuments of the Halasi region can be classified into four categories.

- 1) Religious or sacred architecture
- 2) Secular or civil architecture
- 3) Defence or military and architecture
- 4) Aquatic architecture

#### **Religious Architecture - Temples**

Halasi region is studded with numerous temples that stand as mute spectators and documentary evidences of its glorious past. Journeying through the massive magnificence of Halasi group of monuments one is engulfed in the aura of past and present. These temples are not just monuments but events, the essence of artists' long journey through life, the gathering of his senses, his memories, insights and reflections- the dreams dreamt and the dreams realised. Moving through the streets of Halasi town the reels of time role back in history, in art, in music, in dance or in stark streets of the place, the crowded Sahyādrī ranges amidst which Halasi is situated. The temples here epitomise the metaphor that is art. They are the



different faces of reality and illusion that have been witness through the ages. The temples of Halasi are majestic, graceful, and swift.

### **Temples in the Periphery of Halasināḍu**

There was the explosion of building activities in Halasi region during the early medieval and medieval periods. Numerous temples that have dotted the environs of Halasi region give the touch of Hindu religious fervour and architectural beauty.

The political stability and economic prosperity coupled with spirited participation of the people belonging to different sections of society in building activities resulted in the culmination of artistic endeavours in Halasi region.

Before the discussion on the temples in the core area of Halasi a brief survey of the temples in the periphery is attempted. The places like Amminabhāvi, Managuṇḍi, Mugad, Nigadi, Uṇkal, Dēgaon, Kittur, Bīḍi, Gōlihaḷḷi, Kiruhalasige Nandagaḍ, Khānāpur, Tēgur, Tambūr, Guḍikaṭṭi, Dhārwaḍ, Hubli, Mishrikoti, Kāmadhēnu, Narēndra, Haḷiyāḷ, Tērgaon, Buḍarsingi which were included in the Halasige-12000 region during the period of the Kadambas of Goa witnessed the outburst of building activities especially in the early medieval period.

In Halasi-12000 region temples were constructed variously with stones, wood or bricks. Only stone temples have survived while others have perished due to the ravages of time and vandalism. The temple building activities in the region is substantiated by the inscriptional references to various temples like the Kamala-Nārāyaṇa at Dēgāon, that of Īśvara at Dēgulahalli, Chāmuṇḍēśvara at Tambūr, Kumbhēśvara at Amminabhāvi, Chandramauḷēśvara at Uṇakal, Lakṣmaṇēśvara at Narēndra, Agastēśvara at Navalūr, Sōmēśvara at Gōlihalli and Mallikārjuna at Bhāvihal.<sup>25</sup>

Various difficulties such as the selection of suitable materials, adoption of design suitable for the site, difficulties in execution such as lifting of stone beams, erection of pillars, fixing them in proper position and transportation of stones must have been faced by those involved in building of temples. The engineers and architects were experts in all such matters. Almost all the temples of the region were generally built of granite that was easily available in the vicinity. This is probably the reason why most of the temples are survived even to this day. Much of the contemporary skill, thought, aesthetic sensibilities and imagination went into the making of the temples, which were developed in the womb of Kalyāṇa Chālukyan art and architecture.

The epigraphical records of the region under study shed flood of light regarding the constructions and renovation of the temples and installation of idols. A group of seven people (names given in the inscriptions) constructed the Kumbhēśvara temple at Amminabhāvi.<sup>26</sup> It also describes one Narasamma as the architect of the temple.<sup>27</sup> He is described as *Sarasvatigaṇabhakta*. Installation of the statue of Maḍiwāla Māchidēva by the washer-men of Amminabhāvi,<sup>28</sup> construction of temple of Kalidēvasvāmi at Tegūr,<sup>29</sup> installation of the idol of Lord Keśavadēva at Gūgikaṭṭi at the instance of queen Maiḷāladēvi,<sup>30</sup> installation of the idol of Goddest Lakṣmīdēvi at Dēvarahubballi by the *Mahājanas*,<sup>31</sup> construction of Lakṣmaṇēśvara temple at Narēndra,<sup>32</sup> renovation of Chandranātha-*Tīrthaṅkara basadi* by mercantile community,<sup>33</sup> construction of temple of Tribhuvana-Vira- Jayakēśdēva at Managuṇḍi by the gardeners of the place,<sup>34</sup> construction of Samyaktva Ratnākara *basadi* at Mugad<sup>35</sup> and installation of the idol of Chenna-pārśva-Jina at the instance of a Jaina lady<sup>36</sup> are referred in the inscriptions.

The above account substantiates large scale building activities in the periphery of Halasi. It is also evident that the people who belonged to different class, caste, community, profession including civil and military officers, merchants and traders, gardeners, washer-men, took active part not

only in the construction of new temples but also in the renovation of extant temples for religious merit.

Most of the temples in the region under study are granite structures. They contain the characteristic features of the Kalyāṇa Chālukyan style of architecture. *Garbhagṛha*, *antarāḷa* and some times *navaraṅga* are the main components of the temples known for ornamentation in the form of beautifully carved niches, door jamb, dedicatory sculpture of Gajalakṣmi as the symbol of fertility and five or three segments or *śākhās* of the *garbhagṛha* door are the special features of these temples. Some of these temples were profoundly influenced by Hoysala style. For instance *dvikūṭa* type Banaśankari temple at Amargōḷ has the Hoysala influence.

The Halasi group of temples built during the period of the Kadambas of Goa were in the geographical track coming under the heavy rain belt as such the structures were built as per the requirements of geographical conditions. The temples of the region have the sub regional style, which of course developed within the framework of Kalyāṇa Chālukyan style. The temples in Amminabhāvi, Dēgāon, Belgaum and Mugad are in this regional style blossomed in the core area. The creative vitality of the region under study found special expression under the later Chālukyas. Besides reflecting the aesthetic and spiritual emotions of the inhabitants the

aforesaid monuments also depict the sense of values of the time. In Halasi as elsewhere geography and climate contributed to the form and substance of art. The flattest planes and densest jungles, monsoon winds and heavy rains contributed for the flavour of its own in art so pronounced - even its classicism is so retained.

The sanctum sanctorum, and ante chamber, central pillared hall, segments of the door, the pillars and the pilasters flanking the door way of the ante chamber, floral and festoon designs, the four central pillars of *sabhāmaṇḍapa*, *adhiṣṭhāna* with simple mouldings, in some temples like Mallikārjuna at Halīyāl the projection of *śikhara* over the *sukanāsa*, the pyramidal tower – all these features, quaint-essence of Kadamba style a form to be called *Phamsana* earlier known as *Kadamba Nāgara* are present in the temples of the region under study. The architectural style reached its culmination in the Kamala-Nārāyaṇa temple at Dēgāon. It's a typical example of a temple built in Kadamba style, which is profoundly influenced by the later Chālukya and Hoysala styles. Built by Kamalādēvi queen of Goa Kadamba king Śivachitta Permāḍi it is one of the latest Kadamba temples built in the middle of 12<sup>th</sup> century AD.<sup>37</sup> It is a *trikūṭa* temple with three shrines raised on a high *jagati*; the perforated screen on the sides of the doors of the shrines have been converted into the frame of beautiful perforated stone work, round the real frame of the door; the niches

at the angles of the temple near the doors of the shrines are nicely ornamented and crowned by lofty *gōpuras* in miniature resembling the *latina* type. The *triśāka* door frame of the central shrine with the creeper type of pierced ornamentation, richly ornate pillars, artistically decorated outer wall of the parapet with carvings representing dancing girls and musicians alternately separated by *gōpuras* supported by pillars; between the two pillars in the lower portions of the parapet there is a Kadamba lion in erected position – all contributing together to make the temple a stupendous piece of architecture. The most remarkable but rare feature is that several of its beautiful pillars are out side the parapet. The pendant lotus (*adhōmukha padma*) of the ceiling and the images of *śilābālikas* or bracket figures are of additional attraction. The master builder of this temple Tippōja was evidently acquainted with the temples built by Hoysala Viṣṇuwardhana half a century before. The *gōpuras* of this temple have totally disappeared. There are four inscriptions inside the temple recording the making of an *agrahāra* in the village of Dēgāon and the building of temple by the queen of Śivachitta.<sup>38</sup>

Chandramaulēśvara temple at Uṇkal is a unique temple in the region. It is the earliest *sarvotōbhadrā* temple known so far. In the centre of *garbhagriha* there a liṅga of the later period and is placed on moulded

*pīṭha* of about 10<sup>th</sup> century AD. The temple bears the influence of Hoysala style. In the central hall of the temple there is a loose sculpture of *Chaturmukha līṅga* – a rare specimen.

The above survey of representative temples in the region indicates that they conformed to the particular temple form known as the *Phamsana*. This temple form was the order of the day in the region ruled over by the Kadamba chiefs of Goa including Halasi. The best suitable example of similar type in the region is a temple at Dēgulhalli near Dēgāon in Bailhongal taluk of Belgaum district.

#### **Temples in Core Area – Halasige**

The architectural monuments of Halasi are feast of reason rather than the breakfast of sensations. The grandiosity of temple architecture can be noticed in Halasi among the available specimens. Rulers had the taste for the finest architecture that was mainly utilitarian and functional. They were well versed in the art of organizing space functionally and beautifully. The architectural remains in Halasi reveal the genius of the people and their cultivated emotions. There is new sumptuousness in these works of art. Halasi monuments are suggestion stemming from the inner life of a mystic society. People here depict the symbolism of all sorts of facts and fancies out of which an agrarian society expresses itself. The political unity of Karnataka made for an artistic unity transcending regional boundaries.

Its antiquities and structural remains evince that Halasi was the nerve for all the cultural activities. Halasi may easily be considered as open-air museum of temples and sculptures. Numerous temples dot its landscape. The tranquil town of Halasi houses the remains of considerable number of temples. Since Kadamba rulers who ruled over Halasi gave patronage to all existing religions of the time they built Jaina, Śaiva Vaiṣṇava and Śākta temples. Besides building the temples they also gave generous grants for their maintenance.

The evolution of the Kadamba temples from the simple cella type beginning with *Jaina basadi* to the most evolved and ornamented temple complex like the Bhuvārāha–Narasimha temple can be traced in Halasi. Following description of the extant temples substantiates this point.

#### **Jaina Basadi**

One of the earliest of the monuments in the region is the *Jaina basadi*, which retains most of the original features. This temple built of roughly hewn granite blocks consists of only two components namely the square *garbhagṛha* and *sabhāmaṇḍapa*. In the *garbhagṛha* are four canton pillars and in the *sabhāmaṇḍapa* are four canton pilasters, eight wall pilasters and four central pillars. The exterior and the interior of the *garbhagṛha* is plane but for the ornamented doorjamb having *Jainbimba*



(seated Jaina image) on the *lalāṭa*. In the back wall of the *sabhāmaṇḍapa* on either side of the doorway is a *dēvakōṣṭha* originally containing images of *Yakṣa* and *Yakṣi*, now empty. The sill of the *garbhagṛiha* doorframe has a projection at the centre, a feature adopted in the temples built subsequently under the later Kadambas. Pillars of the *sabhāmaṇḍapa* are lathe-turned. But the *pīṭha* is not moulded. The *basadi* is entirely plain and is dilapidated.

Niches flanking the entrances of the sanctum, lathe-turned pillars supporting the *sabhāmaṇḍapa*, the resemblance of the pillars with the pilasters clearly suggest that the *garbhagṛiha* is the only original structure and *sabhāmaṇḍapa* is a later addition. (11<sup>th</sup> -12th century AD).

Nearby the *basadi* is a monolithic *pīṭha* of a Jaina icon with fragments of *prabhāvaḷi* having two *Jainabimbas* one above the other. Halasi copper plates of Kadamba Mṛigēśavarma alludes to the construction of *Jaina basadi*.<sup>39</sup> Since the inscription begins with the invocation to Ṛṣabhanātha it might be a *basadi* dedicated to first *Tīrthaṅkara* Ṛṣabhanātha. It appears to be the most ancient *basadi* belonging to *Yāpanīya* sect.

Near the *basadi* is a recently built Hanumān temple. The icon of Hanumān is actually fixed to a *simhapīṭha* of 11<sup>th</sup> –12<sup>th</sup> centuries AD obviously of Jaina image. The *simhapīṭha* probably belongs to the above said *Jaina basadi*.

### **Haṭakēśvara Temple**

Standing to the West of the town the only remaining part of the temple is the shrine itself that contains a *liṅga*. The introduction of latticed stone screen on either side of the doorway for the first time, which later on became a regular feature of all the Kadamba temples, is the significant aspect. In addition the *lalāṭabimba* has the carved Gaṇēśa image. It shows further development in the Kadamba style. The superstructure over the sanctum and the ceiling of the front *maṇḍapa* have fallen. The *sukanāsi* doorway has also been provided with a projected eave. Placed on slightly raised platform in the *sabhāmaṇḍapa* is the well-ornamented *Nandi*. It is the finest of all the *Nandi* sculptures in Halasi. The central projection on the sill of the doorframe gets elaborately ornamented with geometrical design flanked by standing elephants carved on either side.

### **Kalmēśvara Temple**

Considering its extensive compound, enclosed within walls, now covered with earth, this temple seems to have been one of the most

important temples of this place. It is located within a medieval citadel in ruins, the walls of which on the northern side are still visible. In the centre of the compound there was a tank; and in the eastern side there is an old dry well. Kalmēśvara temple where the family deity of the Kadambas is installed seems to be the majestic from among the temples of Halasi. It shows further elaboration of plan with a provision for twelve-pillared *mahāmaṇḍapa* with four full and eight dwarfish pillars with its sides covered within *kakṣāsana* wall and provided with entrances on the southern and northern side. The exterior of the backside of *kakṣāsana* was relieved into a series of bas-reliefs of *pūrṇakumbha*. The provision of six niches on the façade of the *kakṣāsana* wall flanking the entrance of *mahāmaṇḍapa* and other each on the northern and southern walls of the exterior of sanctum with projected eaves is the new feature introduced in this temple. It became an essential feature of the later temples in Halasi. These niches house a panel of *Saptamātrikas*, a Gaṇapati and a Nāga image respectively in them. The flight of steps to ascend the *maṇḍapa* with elephants on both sides has added to the beauty of this temple. The lintel of the *garbhagṛiha* doorframe is plain but the sill shows the central ornamental projection. The doorjamb in five segments or *śākhās* gets an elaborate treatment. At the centre of the threshold of the *garbhagṛiha* of

frontal side is a projected niche containing a relief of lotus flower flanked by elephants, which is noteworthy. At the centre of the *garbhagriha* is a *liṅga* on high moulded *pīṭha*. The *Brahmasūtra* of the *liṅga* is engraved in curves. *Adhiṣṭhāna* is of *padmabandha* type in which is *kumuda* and the top most moulding has *kuṇḍa*. The walls reveal symmetrical off-sets resolving into *samachaturasra* pattern. There is a beautifully carved *Nandi* at the centre of *sabhāmaṇḍapa*.

#### Suvarṇeśvara Temple

Massive amongst the temples of Halasi, the general shape of this temple is easily seen. It has the largest *sabhāmaṇḍapa*, which is impressively spacious. Facing east it is magnificent structure in this group. It is similar in plan and elevation to the above mentioned temples. *Bhadra* and *Karṇa* offsets marking the exterior of *garbhagriha* are significant. It also has six niches containing fragments of two herostones and *Saptamātrikas* and three entrances. The doorjamb of the entrance is divided into three *śākhās* or segments with pilasters as the terminal frame carrying *ghata-pallava* motifs above the cubical part. The ceiling of *garbhagriha* shows an *adhōmukhapadma* in the form of a projected lotus bud motif. The pillars in the *sabhāmaṇḍapa* consist of moulded *pīṭha*, shaft, and square in the lower part and octagonal in the upper, square *padmabandha*, *kalasatadi*,

*kumbha*, *idage* and *phalaka*; all plain but still stand in dignity. The dwarfish pillars standing on the *kakṣāsana* walls and supporting the roof are fully lathe-turned. The *adhiṣṭhāna* is the *manchabandha* type consisting of *upana*, *jagati*, high *kaṇṭha* and a plain bold moulding but without *kuḍus*. *Garbhagriha* houses a *Linga* on a high moulded *pīṭha* which is colossal. *Sabhāmaṇḍapa* has lost its ceiling. The architecture and sculpture of these temples have many features in common with those of their predecessors.

#### **Jaina Basadi**

Situated in the Muslim Street of the town in the northeastern direction is the *Jaina basadi* that has only *garbhagriha*. It is dilapidated and has no icons.

#### **Gōkarṇēśvara Temple**

Situated about 200 meters south of Bhūvarāha–Narasimha temple, it faces east. This temple has been recently rebuilt but the ground plan clearly shows the earlier *garbhagriha*, *ardhamāṇḍapa* and *navaraṅga*. The interior wall of the shrine and *Linga* are the earlier ones. It is built out of granite.

#### **Jaina Basadi**

There is so called *Jaina basadi* about 100 meters to the north east of the Gōkarṇēśvara temple in the backyard of a house. Built of granite it

faces east. In the dilapidated condition there is a small square *garbhagriha*. No idol or ornamentation is available.

### **Kapilēśvara Temple**

Situated to the west of the town it faces east. Hewn out of granite it is *ēkakūta* temple and its ground plan reveals *garbhagriha*, *ardhamandapa* and *Navaraṅga* but the *ardhamandapa* and *navaraṅga* are totally dilapidated. Only square *garbhagriha* is extant which houses a *Liṅga* on a high moulded *pīṭha*. The *Brahmasūtra* on the *Liṅga* though of the usual type is engraved in curves. Its *adhiṣṭāna* is buried in the ground. There are loose sculptures of Viṣṇu, Nāga and Mahiṣamardini in the temple. At the front there is a sacred pond called *Kapilatīrtha*.

### **Jambakēśvara Temple**

Locally known as Jambakēśvara, it is situated 100 meters to the north of the Kapilēśvara temple. It is dilapidated and completely in ruins. A new *garbhagriha* now houses the old *Liṅga* at the centre.

### **Rāmalingēśvara Temple and Sūrya Temple**

The temple is situated on a hilltop in *Rāmatīrtha* about 3 km. west of the town. This temple represents earlier stage of development anticipating the features seen in Bhūvarāha-Narasimha temple. This group

of three temples is purely in Kadamba style. One of the latter is totally in ruins. The other two are intact. The Rāmaliṅgēśvara temple with a *Linga* in its shrine is built near a small sacred water pond called *Rāmatīrtha*. The square *maṇḍapa* with side entrances a thing not uncommon in Kadamba temples is partly built over the pond itself. Square granite pillars rise from the bottom of the pond and support similar square beams stretching horizontally from the rock floor on which the temple is built. These beams sustain the entire weight of the *maṇḍapa*. The *dēvakōṣṭhas* of the *sabhāmaṇḍapa* contain the sculptures of Maḥiṣamardini, Nāga, Gaṇēśa and Kārtikēya. The *sukanāsa* projection on the front side of its nine-tiered tower or *vimāna* is yet another new feature appeared to be an innovation of the Kadambas. The *sukanāsa* is carried on the elevation up to the seventh tier and has an arched opening on its front. On the southern bank is the Āditya shrine consisting of only a *garbhagṛiha* with *Phamsana* or *Kadamba Nāgara śikhara* of the usual style and two pillared *sabhāmaṇḍapa*. A fine bas-relief of Āditya occupies the *mukhapaṭṭi* of the diminutive *sukanāsa*. In the *garbhagṛiha* is the icon of Āditya flanked by Uṣa and Pratyūṣa.

Behind the Āditya temple there are the ruins of another temple without the roof. Only *garbhagṛiha* and *antarāḷa* are extant.

### **Bhūvarāha–Narasimha Temple**

The maturity of the Kadamba architecture found expression in the magnificent temple of Bhūvarāha–Narasimha. The superb Vaiṣṇava temple complex of 12<sup>th</sup> century AD is a fitting memorial to the material and spiritual achievements of the Kadamba kings of Goa. Its great dignity is due to the simplicity of its various parts. This temple is evidently meant to excel its predecessors in every way. The town which surrounds this temple and the sacred tank situated in north eastern corner has made this temple elaborate in appearance and attests the more affluent state of the Kadamba empire. The temple is more sumptuous and elegantly treated.

Enclosed within a *prakāra*, it is a rare type of *dvikūṭa* with two *garbhagṛihas* each with an *antarāḷa* placed at the eastern and western extremes of a common *sabhāmaṇḍapa* but in magnitude less distinct. The eastern *garbhagṛiha* and *antarāḷa* and the *sabhāmaṇḍapa* are raised on an *upapīṭha* providing *pradakṣiṇāpatha*, a rare feature not found in most of the temples in this region. The *sabhāmaṇḍapa* too is further raised on the upper or second platform corresponding to plinth of the *garbhagṛiha*. It has slopping eaves on the sides supported by a row of pillars raised at regular intervals along the edge of the platform. This is an unusual architectural feature. Since Halasi region falls under heavy rain belt this feature might



have been incorporated to drain out the excess water. The *śikhara* over the western shrine is very much intact and is of *Kadamba Nāgara* style. Its tiered type of *vimāna* marks a developed stage in this region with its suffused *grīva* and compressed *chaturasra śikhara* of simplified elemental design for cella. On the *mukhapatti* of *sukanāsa* is a bas-relief of Yogi Nārāyaṇa. The *sukanāsa* shows additional features in as much as there is provision for two lateral niches. Between 10<sup>th</sup> and 11<sup>th</sup> tiers are placed at the cardinal directions four *kīrtimukha kudus*. The eastern *garbhagriha* has neither the *śikhara* nor the platform. It has flat roof. Pillars supporting the *sabhāmaṇḍapa* and central pillars within consist of moulded *pīṭha*, *kāṇḍa* partly square and partly circular, *padmabandha*, *kalaśa*, *tadi*, *kumbha*, *idaje* and *phalaka* supporting the criss-cross corbels. The threshold has a projected niche containing a lotus relief flanked by elephants - a noteworthy feature. A *bhadra* and *karṇa* offsets of the *garbhagriha* are carried upto the top of *vimāna* tower. The plinth of the temple is of *manchabandha* type. The *bhitti* or the wall place is divided into two parts by a *bandhana* moulding running in the centre. As many as eleven-tier mark the tower each of which contain simple dental type decoration. As a result the vertical and horizontal bands do not merge forming smooth lines but appear as vigorous and bold lines clearly distinguishing the horizontality and

verticality of the tower. The latticed stone windows mark either side of the *antarāḷa* entrance. The temple has open court around enclosed by a *prākāra* wall with entrance on the southern side. The large icons of Yōgi Nārāyaṇa and Bhūvarāha of superb workmanship adorn respectively the western and eastern *garbhagrihas*. Facing south is the icon of Narasimha of the early Kadamba period, which is placed in the western *garbhagriha*. Within the eastern *garbhagriha* are the sculptures of Mahālakṣmi and Sūrya fixed in the walls. An infinite wealth of sculptures in the niches of the *prākāra* wall consisting of ṣaṇmukha, Maḥiṣāsura-mardini, Viṣṇu, Bhairava, and Lakṣmī-Nārāyaṇa mark it one of the most remarkable monuments and unrivalled repository of religious thoughts expressed in plastic form. There is bold beauty in the appearance of this temple. This is one of the rare temples in the locality referred in the inscriptions.

Inside the *sabhāmaṇḍapa* of Bhūvarāha–Narasimha temple there is a stone slab with two inscriptions of Śivachitta and Viṣṇuchitta of Goa Kadamba dynasty.<sup>40</sup> It records a gift of a village Sindhavalli in *Kalagiri kampaṇa* of *Pālasidēśa* for worship and offerings in the temple of god Narasimha. It is dated 1169 AD. The second record dated 1172 AD refers to a gift of the village Bhālika in *Kalagiri Kampaṇa* of *Pālasidēśa* to the same god.

Bhūvarāha-Narasimha was the presiding deity of the division Halasige-12000 is evident from the invocations to Bhūvarāha in inscriptions including the Dēgāon record.<sup>41</sup> It probably indicates that by then the Bhūvarāha temple in the divisional headquarters i.e. Halasige was already in existence. These factors seem to indicate that first there was the Narasimha temple and much later in front of this temple there was built the Bhūvarāha temple. Slightly later a new temple was built in the place of Narasimha and it was then or later Narasimha was replaced by the fine sculpture of Yōgi-Nārāyaṇa . Hence the temple is continued to be called Bhūvarāha-Narasimha and not Yōgi-Nārāyaṇa. The epigraphical references of grants to god Narasimha and the presence of Narasimha icon in the western *garbhagṛiha* corroborate this.

#### **Lakṣmī-Nārāyaṇa Temple**

Situated to the southeast of Bhūvarāha-Narasimha temple is the Lakṣmī-Nārāyaṇa temple of 11<sup>th</sup>–12<sup>th</sup> century AD. The *garbhagṛiha*, *antarāḷa* and the disturbed floor of *sabhāmaṇḍapa* are extant. On a richly moulded *pīṭha* with Garuḍa on the frontal side in the miniature relief is installed the charming and richly ornate image of Lakṣmī-Nārāyaṇa. The decorative arch behind the icon has all the incarnations of Viṣṇu carved in

miniatures. The icon of Nārāyaṇa with Lakṣmī seated on his left knee occupies a big shrine.

The door of the *garbhagṛiha* comprises of three *śākhās* or segments with the sculpture of Gajalakṣmī in the *lalāṭabimba*. The exterior wall reveals *pañcharatha* type. It is difficult to trace the type of *adhiṣṭhāna* as it is covered in the ground.

#### Śankara-Nārāyaṇa Temple

Placed opposite to the Lakṣmī-Nārāyaṇa temple to the northeast corner of the Bhūvarāha-Narasimha temple is a small shrine partly concealed in the earth. Locally called as Śankaranārāyaṇa temple it faces east. It has retained only the *garbhagṛiha* and *antarāḷa*. The *Līṅga* in the *garbhagṛiha* is installed on a moulded square *pīṭha*. Looking at the iconographic features like rounded top, *Brahmasūtra* of two vertical lines as *madhyānāḍi* and two *pārśvasūtras* flowing away downwards from the middle of the *madhyānāḍi* and also the *pīṭha* indicates the *Līṅga* to be of 6<sup>th</sup>–7<sup>th</sup> century AD. In the front wall of the *antarāḷa* either side of the doorway is a bas-relief, which is indistinct owing to its lime encrustation.

The *garbhagṛiha* door has the decorative motifs of *kumbha* in the side pilasters. There is the sculpture of Gajalakṣmī in the *lalāṭabimba*. On

both the sides of *antarāla* has the latticed stone window with the carvings of floral design.

Thus the above description of the temples of Halasi indicates not only the culmination of architecture but also culture.

### Civil Architecture

Examples of civil or secular architecture in the form of palaces and palatial structures have not survived due to the ravages of time. However graphic description of the *aramane* or palace, *rājavīdhis* (royal paths), *heddāri* (highway), *mahāpatha*, *dāri*, *ōṇl* and *nāṭyaśāle* in the inscriptions of the region give glimpses of civil architecture as existed in Halasi region.

Since Halasi was the imperial capital and the divisional headquarters under the early and later Kadambas respectively, it is but obvious that it must have housed royal palaces and imposing structures of great magnificence as residences of ministers, provincial governors, princes and other government officials. They were mostly built of perishable materials like mud, burnt bricks and timber.

Halasi inscription gives the graphic description of interior walls of the apartments in the royal palace.<sup>42</sup> This provides the ample proof for the existence of royal palace in Halasi.

The inscription further says that the simple minded damsels who went to the sleeping apartments of Permāḍidēva were confounded with the reflections of the king in the four walls and were perplexed as to who was the real one and which were the images or how could they multiply themselves into five.<sup>43</sup>

Inscriptions also furnish the description of finely polished pillars in existing structures where in one can see one's reflection. An idea about buildings and mansions in the *Maṇiguṇḍage paṭṭaṇa* then included in Halasige-12000 are referred in the inscription of the place. To quote the inscription "The goddess of that city appeared beautiful having for her hair the lapis-lazulihued turrets, for her eyes the lotus like windows, for her upper garment the fluttering banners, for her round face the arches in the surrounding moat."<sup>44</sup> Further the reflections of elephants moving in the streets of that town, in the bright polished marbles of the walls of rows of the houses appeared like the paintings of elephants on those walls.<sup>45</sup>

Besides the walls with polished stones, in some cases they were plastered and white washed wherever necessary. Occasionally paintings were drawn on the walls. The phrase *gṛiha-tōraṇa* reveals the construction of arches in front of the houses. Tall, specious and lofty mansions are referred to in the inscriptions as *unnata-sauda—śāleyim*.<sup>46</sup> Like wise

Tambūr is described as having beautiful palaces and charming rows of mansions.<sup>47</sup> There were even auditoriums and theatres (*nāṭaka-sāle*).<sup>48</sup>

There were a number of public buildings in some places of the region. There was a *sabhāmaṇḍapa* at Dēgāve, *sabhāgṛiha* at Tambūr, *Savitāṇa* in Hubli and there were meeting halls like the town halls of present days. Tambūr had a music hall and a bedchamber.<sup>49</sup>

Inscriptions also throw light on the existence of roads like *heddāri*, *baṭṭe*, *pervaṭṭe*, *Palasige pannichchāsirada heddāri*, *rājavīdi* and *mahāpatha*. This obviously means that the good amount of technical and engineering skill was used for the construction of highways. The road-bridges were constructed wherever necessary.<sup>50</sup> But there is no reference in the inscriptions as to how the roads, highways and streets were constructed and maintained.

#### Defence Architecture

Imperial capitals chosen by the kings were essentially studded with military architecture. As was the necessity of the times the kings who ruled over the region constructed and maintained various types of forts. The protective walls of the fortifications not only defended but also reared within their wings art, culture and values of life.

Geographically the region with hills and dales and with heavy rains has one of the thickest areas of forests. Accordingly this nature's gift provide natural fortifications – *Vanadurga* and *Jaladurga*. The thick forest located in the region with flourishing mineral potential, the hill-ranges providing the naturally secure, deep and wide valleys might have prompted the ambitious rulers of Kadamba dynasty to have Halasi as their sub-capital. A Goa Kadamba inscription refers to four kinds of forts – *Jala*, *Nela*, *Giri* and *Vanadurga*<sup>51</sup>

The ancient city of Palāśika was enclosed by a mud wall of low height with rounded top perhaps a citadel, which is completely disturbed now. The existence of brick fort probably a citadel of the early Kadamba period is evident from the remnants of the fort wall at *Boḍke-Ṭembe* to the west of Halasi town.<sup>52</sup>

Only evidence of the part of the fortification is now remaining in the form of citadel in rectangular plan measuring 80 meter east west 60 meter north south, in which the temple of Kalmēśvara, the family deity of the Kadambas of Goa is situated. Here the section of the wall of the citadel shows that the core of the wall is arranged with latrite stones and ramped in mud on both sides. These architectural remains of the forts of Halasi resemble with that of the forts of later Kadambas at Chandore and Hangal.



A few remains of *neladurga* (land fort) in Dharwad, Miśrikōṭi, Tambūr, Uṇkal, Kunduru and Narēndra reveal that there were small forts even in the smaller towns included in Halasige – 12000. Reference to *kōṭe* (fort) and *kōṭe-kāḷaga* (fort– fight) are found in herostones of the region.

### Aquatic Architecture

A number of tanks, wells and *puṣkaraṇis* (sacred tanks) were constructed in different parts of the region under study as revealed from the inscriptions. Like the construction of temples, construction of tanks was also to secure religious merit. Besides to provide the irrigational facilities tanks were built. A brick– lined circular well resembling that of a well excavated at Vadgāon-Mādhavpur near Belgaum probably of late and post Sātavāhana period is found to the west of Halasi at *Boḍke Ṭembe*.<sup>53</sup> It reveals the antiquity of aquatic architecture in Halasi.

Inscriptions of the region mention the construction of the tanks in different parts of Halasige–12000. For instance the inscription at Guḍikaṭṭe refers to a tank constructed by Nigumbaradasa.<sup>54</sup> Some of the tanks at Guḍikaṭṭi and Mugad were big ones.<sup>55</sup> They are surviving till now. That the extant tanks, which have lasted for such a long period of about 800–1000 years and are still in usage reveal the engineering skill of the builders

in the selection of site, design and the material of the bunds or tanks. The accompanying system of canals, gates, sluices, locks is all still existing.

Of the aquatic constructions in the town of Halasi mention must be made of *Vyāsatīrha*, *Varāhatīrha*, *Chakratīrha*, *Kapilatīrha*, *Sōmatīrha* and *Rāmatīrha* – all seem to be sacred tanks situated near the temples.

### Sculptures

It is time-honoured custom of India to install images for the purpose of private or public worship. In accordance with this tradition Halasige-12000 region has remarkable sculptural art illustrating sacred legends of Jainism, Śaivism and Vaiṣṇavism. The sculptural art of the region is seen at its best in the numerous images found in the interior and exterior of the temples, in the niches and on the *prākāra* walls. The quality of the sculptures in the region reveals that the sculptors of genius were close to hand. The wealth of jewelry worn by many of the figures, the variety of head-dresses and other details of the sculptures are well calculated to give an idea of the social life of the time. The sculptures present a picturesque view of the contemporary social life. The icons of the region can often be compared with the finest of stone sculptures of various schools. Though confirming generally to iconographic conventions established by long tradition, the sculptors appear to have worked in great freedom. The sculptures show classic grace, grandeur and perfect taste. In the sculptures

of the region art seems to be a faithful interpreter of the philosophical as well as aesthetic concepts.

The sculptural art as noticed in Halasi region represents a vital factor that determine the style, religious affiliation or initial dedication of the temple. The headpieces of the inscribed slabs, sculptural art on the *vīragals*, *mahāsatikals* as well as *niṣidiges* also formed the class of their own.

As gleaned from the ornamentation and stylistic aspects, the sculptures of Halasi region depict the following features:

1. The change in both mode and medium and theme and volume in the Kalyāṇa Chālukyan School of sculptural art as found in Halasi region. A distinct tradition of sculptural art blossomed in the dexterous hands of such great artists as Tippōja, the master builder of Kamala–Nārāyaṇa temple in Degāon.

2. Sculptures in round, decorative sculptures and relief sculptures and sculptured panels including herostones, *satistones* and *niṣidhistones* are abundant known for their variety and richness.

3. Except sculptures at Kamala–Nārāyaṇa temple in Dēgāon and Bhūvarāha-Narasimha temple in Halasi not all the sculptures are exquisite and elegant. Some restraint can be found in ornamentation and minuteness of details in carving.

4. Mechanical repetition of themes and motifs, and element of conventionalism and rigidity are noticed in the sculptures of the region.

5. *Prabhāvali* at the backdrop of which some of the sculpture like Bhūvarāha, Āditya, Yōgi-Nārāyaṇa, Lakṣmi-Nārāyaṇa are placed form a class by themselves.

6. Round face, medium physique, longish limb, supreme youthfulness in male and female figures, subdued smile and above all divine bliss and godly grace predominate the sculptural art of the region.

7. Superficially though appear to be the Kalyāṇa Chālukyan tradition sculptures of the region exhibit the characteristics distinctive of the region.

8. The images of the region are both in static and dynamic poses.

9. The stone sculptures of the region taken as a whole are found wanting in chaste refinement.

The school of sculpture developed in Halasi has few specimens that have been preserved and are so remarkable and deserve special mention. They are known for beauty and expression.

### **Vaiṣṇava Sculptures**

The worship of incarnations of Viṣṇu is an important feature of the Brahminical religion from early times.

### Narasimha

Narasimha is the fourth incarnation of Viṣṇu. The cult of Narasimha (human body and lion face) is popular in Halasi region.

In the Bhūvarāha-Narasimha temple in the western *garbhagṛiha*, facing south is the sculpture of *dvibhuja* Narasimha that is 50 cm. high and 30 cm. wide. Seated in *savyalalitāsana* *dvibhuja* Narasimha holds *maulunga* (*chintāmaṇi*) in the right hand, the left being placed on the thigh. The lower garment worn in a simple manner touches little below the knee. On the central top of his head is a lotus flower. Plain strap bangles, arm-bands with semi-circular design and a jeweled necklace decorate him. The front hairs are sparsely curled while that of the back are let down. The mouth is closed unlike in the later sculptures. There is no *yajñōpavīta*. Anatomically the sculpture is rather short and stumpy but graceful in bends. The sculpture is in round relief.

Ornamentation, style, physical and anatomical aspects amply warrant a date around 5<sup>th</sup> century AD to the sculpture under consideration.

### Bhūvarāha

In the eastern *garbhagṛiha* of the Bhūvarāha-Narasimha temple is housed a colossal icon of Viṣṇu represented as the great saviour who rescued mother Earth from the depth of the ocean in his incarnation as

Varāha (Sacred boar). Varāha is incidentally the royal emblem of the Chālukyas of Kalyāṇa, the imperial masters of the Kadamba rulers of Goa who ruled over Halasi region. The sculpture is equally of superb workmanship. Right hand bearing *gadā* touches the hip and the left leg is lifted up to the waist level. Goddess Bhūdēvi, the symbol of mother Earth is magnanimously seated on the horizontally stretched shoulder. His right and left legs are respectively placed on the Kūrma and Ādiśeṣa, a very rare feature. *Gadā*, *prayōgachakra*, *padma* and *śankha* are held in the hands. Bhūdēvi with *Añjalimudrā* is seated in *padmāsana* on the shoulder. To the right of the icon is a Garuḍa in miniature. The icon is placed on pointed carved arch or *Prabhāvaḷi* crowned with *kīrtimukha* and small bas-relief of the *daśāvatāras* of Viṣṇu on both the sides. Unusually the sculpture has another *prabhāvaḷi* with pilaster carrying *makaratōraṇa* with *simhalalāṭa*. At the bottom are the female *chauri*-bearers. The sculpture is richly ornamented.

The iconographic traits of the above sculpture are as per the description of Bhūvarāha given in *śilpaśāstra*.<sup>56</sup> That the iconographic feature of depicting the *kūrma* under the right foot as mentioned in the text is indeed very rare scarcely found in the sculptures of this god elsewhere.

### Yōgi–Nārāyaṇa

It is one of the most ornate icons. In the western *garbhagriha* of the Bhūvarāha–Narasimha temple seated in *padmāsana* on *padmapīṭha* four handed Nārāyaṇa is richly ornamented. He is in *yōgamudrā* or in posture of meditation and lower hands being in *dhyānamudrā*. *śankha* and *chakra*, the attributes in the upper hands are simply ornate. Magnificently placed on a *prabhāvali* with the miniature bas-reliefs of the *daśāvatāras* (ten incarnations) of Viṣṇu and crowned with *kīrtimukha* is at the back. Half - closed eyes and serene countenance depict the self- absorption in meditation. Ornamentation of minute details in carving, the grace and proportion in the physical features are so superb that has made the sculpture a masterpiece of the style, type and period.

### Lakṣmi – Nārāyaṇa

Placed in a niche of the *prākāra* wall of Bhūvarāha–Narasimha temple is the sculpture of Lakṣmi–Nārāyaṇa in the *tribhaṅga* and the latter standing cross-legged. His lower right hand has *padmachinha* on the palm and is in *abhayamudrā* and in the upper right and left hands are respectively *padma* and *gadā*. *Chakra* is depicted on the left pilaster of the *prabhāvali* since the god's lower left hand encircles the goddess's waist from behind. Lakṣmi holds *padma* in the left hand. Both are profusely ornamented.

Intricately carved *makarakuṇḍalas* and *chakrakuṇḍalas* are worn respectively by Nārāyaṇa and Lakṣmi. Jaya-Vijaya, the attendants of Viṣṇu in folded hands and female *chauri*-bearers are depicted on the sides. There is usual type of *prabhāvaḷi* with floral *tōraṇa* and *simhalalāṭa*.

To the southeast of Bhūvarāha temple is another icon of the same god in seated position. Placed on a richly moulded *pīṭha* with the miniatures of Garuḍa on the front side, Nārāyaṇa is seated in *savyalalitāsana* and Lakṣmi on his left lap in *vāmalalitāsana*. The attributes in right and left upper hands are respectively *padma* and *gadā* and in the lower left hand is *chakra*. The lower right hand is in *abhayamudrā*. Lakṣmi is distinguishing by her prominent bun like hairstyle. The deities are richly ornamented. The sculpture is remarkable for the majesty of its pose and the elegance of its carving. On both the sides are carved two pilasters, which are surmounted by the *prabhāvaḷi*, which bears on it the representations of the ten incarnations of Viṣṇu. There is an attendant standing on either side.

### Kēśava

Placed in the western *garbhagriha* of the Bhūvarāha-Narasimha temple is the Kēśava sculpture holding *padma* and *gadā* in the front right



and left hands and *śaṅkha* and *chakra* in the back respectively. Garuḍa is kneeling before the god with the hands in *aṅjalīmudra*. On both the sides are female *chauri*-bearers. The sculpture is characterised by rigidity in the delineation of the anatomical features. It is strikingly less ornate, stumpy and not very graceful.

### Garuḍa

There is an installed sculpture of Garuḍa in *dvibhaṅga*. He holds *Nāga* at the tail and in the hands that entwine the arm and raises its hood on the frontal side of the shoulder. Bend of the arm in holding the *Nāga*'s tail and the slight twist of the arm is so natural in style. Due to white wash the feathery wings look indistinct. The *kīrtimukuta*, *chakrakunḍalas*, jeweled necklace, beaded chain, *hāra*, a long *hāra* in *apsavya*, *kēyūra*, *udarapaṭṭi*, *kankaṇas*, *mēkhalas*, *nūpuras*, each ornately carved bedeck the deity. The loincloth has thick decorative border. The bodily curves are graceful. On the pedestal is a Kannada inscription.<sup>57</sup> The sculpture is of unusual style and form.

Probably Garuḍa sculpture was originally installed in front of Bhūvarāha temple. It was removed from the place when the other *garbhagṛiha* was constructed.

## Śaiva Sculptures

In Halasi region different forms of Śiva have been worshiped by the people.

### Bhairava

Among the iconic forms of Śiva Bhairava is the most popular in the region. Rudraśiva is a god of *Rigvēdic* antiquity. Three sculptures of Bhairava are found in Halasi. The sculpture of Kālabhairava in the *dēvakoṣṭha* of the open wall enclosure of the Bhūvarāha temple, the second is near the Rāmēśwara temple and the third is in the museum of Kannada Research Institute of the Karnatak University Dharwad. The former one standing in *tribhaṅga* the nude god wears *nāgamukūṭa*, *chakra*, *Nāgakuṇḍalas*, jeweled necklace, *hāra*, *yajñōpavīta*, bangles, waist band of bells, anklets, a long garland of skulls and the hair being plaited into circular fan shape. The attributes in the four hands from lower right are *khaḍga*, *triśūla*, *ḍamaru* and *pāṇapātra*, a *nāga* and a severed head. A dog trying to lick the dropping blood from the head and the *Bhūtagaṇas* are to the sides.

Another image of Bhairava from Halasi in the museum of Kannada Research Institute contains almost similar features. The sculpture is at the

backdrop of the *prabhāvali*. This image is the true representation of Bhairava.

### **Virabhadra**

In the Kalmēśvara temple there are two loose sculpture of Virabhadra. He holds *gadā* in the lower right hand and *sarpa* in the upper hand. Probably of early 11<sup>th</sup> century AD this sculpture is less ornate.

### **Śivaliṅga**

The overwhelmingly important god of later art to whom nearly all the major temples are dedicated is Śiva. Śiva is generally represented aniconically in the form of a *Liṅga*. In Halasi region aniconic representations of Śiva in the form of *Liṅga* are found in considerable numbers. All the Śaiva temples are represented by *Liṅga*. *Liṅgas* installed on a moulded square *pīṭha* in Śaṅkarnārāyaṇa temple is assigned to 6<sup>th</sup>–7<sup>th</sup> century AD. Its tapering is profile with rounded top. *Liṅgas* are found in the temples of Hāṭakēśvara, Suvarṇēśvara, Kalmēśvara, Kapilēśvara, Jambakēśvara, Rāmaliṅgēśvara and Gōkarṇēśvara. *Liṅga* in the Suvarṇēśvara temple is colossal erected on large *pāṇipīṭha*. *Brahmasūtra* on the *Liṅga* in the Kalmēśvara temple is engraved in curves. *Liṅgas* are placed in the centre of the sanctum on a highly moulded *pīṭha*.

### Gaṇeśa

Lord Gaṇeśa worshiped vividly as *Vināyaka*, *Vighnēśvara*, *Gaṇanāyaka*, is the leader of *Bhūtagaṇas* who occupies special place in Hindu pantheon.<sup>58</sup> The icons of Gaṇeśa found in the niches of almost all the temples of Halasi indicate the popularity of Gaṇeśa in the region. Located in the open wall enclosure of Bhūvarāha Narasiāmha temple is a loose sculpture of Gaṇeśa in round relief. Fourhanded Gaṇeśa in *savyalalitāsana* is seated on a carved *padmapīṭa*. *Danta*, *aṅkuśa*, *japamāla* and *mōḍaka* are the attributes in the hands from lower right. His ornaments include finger rings, bangles, arm-bands, beaded chain, *hāra* of small bells, *udarapaṭṭi*, *nāga* round the pot belly as well as *yagnōpavīta* of three strands. *Prabhāvaḷi* is constituted of two plant twigs with curling leaves and buds. Gaṇeśa sculpture in the left niche of Kalmēśvara temple and another near the old gate of the fort in small structure belongs to later Chālukyan style.

### Kārtikēya

The sculpture of Kārtikēya in *dēvakōṣṭha* of Rāmalingēśvara temple is worth noting. It depicts Kārtikēya seated on a peacock. His four hands having four attributes *abhaya* with *akṣamālā*, *aṅkuśa*, *pāśa* and *phala*. The image may be placed to 12<sup>th</sup> century AD

## Nandi

Sculptures of Nandi that are found in Śaiva temples like Haṭakēśvara, Kalmēśvara, Rāmēśvara and Suvarṇēśvara are some of the best specimens in the region. Nandi at Haṭakēśvara is the finest of all and the most ornate. Nandi in the *sabhāmaṇṭapa* of Suvarṇēśvara temple is colossal.

## Saura Sculpture

The worship of *Navagrahas* was in vogue. *Navagrahas* are depicted in miniature bas-reliefs on the *makaratōraṇas*. Sūrya was the most popular of all the *grahas*.

## Sūrya

Sūrya retain the central place for himself in later Hindu art as a dynamic deity. The worship of Sun god, which is as old as *Rigvēdic* times, is of considerable popularity. There are two sculptures of Sūrya in Halasi – one is in the eastern *garbhagṛiha* of Bhūvarāha – Narasimha temple and the other in a separate temple on the hilltop at Rāmatīrtha. The former is richly ornate sculpture in *samabhaṅga* and holds lotuses in the hands. The *prabhāvaḷi* with the *makaratōraṇa* contains the miniature bas-relief of *aṣṭagṛihas* and Sūrya as Āditya being the ninth. Uṣa and Pratyūṣa each

holding bow to dispel the darkness is at the bottom of pilasters. Row of horses is depicted on the pedestal.

The other one is on the southern bank of Rāmatīrtha pond in the separate shrine. Uṣa and Pratyūṣa flank the icon of Sūrya. On the *mukhapatti* of the *sukanāsa* is a fine bas-relief of Sūrya.

### Śākta Sculptures

The sculpture of mother goddesses and female deities found in Halasi speak of the popularity of Śakti Cult in the region.

#### Mahiṣāsūramardini

The four armed deity with sword and *triśūla* in her right and left hand, the icon of Mahiṣāsūramardini is in the interior side of *prākāra* wall of Bhūvarāha–Narasimha temple. From the iconographical aspect it can be placed to 6<sup>th</sup>-7<sup>th</sup> century AD. Lion, the *vāhana* of the goddess is also depicted. Two other sculpture of the goddess is of later type.

#### Mahālakṣmi

Mahālakṣmi, the supreme goddess of Śākta cult is in the *samabhaṅga* and is profusely ornamented holding *Chintāmaṇi*, *pānapātra* in the front right and left hands and *gadā* and shield in the back hands respectively. To the left is the female *chauri* bearer. This sculpture is in

the eastern *garbhagṛiha* of Bhūvarāha–Narasimha temple. Similar sculptures of Mahālakṣmi are found in Dēgāon and Kolhapur. The style reflects some degree of deterioration, as it is less ornate, comparatively stiff and heavy and irregular in form. It can be assigned to probably of the later date – 13<sup>th</sup> century AD.

### Saptamātrikas

According to *Suprabhēdāgama* *Saptamātrikas* were created by lord Brahma to kill the demon Nissita.<sup>59</sup> The *saptamātrikas* are Brāhmi, Mahēśvari, Kumāri, Vaiṣṇavi, Varāhi, Indrāṇi and Chāmuṇḍi.

Generally the panel depicting the figures of seven mother goddesses is escorted by Vṛabhadra and Gaṇēśa. *Saptamātrikas* are armed with the same weapons, *vāhanas* and *lānchanas* as their corresponding male god. The worship of *Saptamātrikas* appears to be popular in Halasi as evident from the number of sculptures of the deity. Some of the good specimens are the loose sculptures in the niches of Suvarṇēśvara, Kalmēśvara temples and the fragment sculptures in the Sūrya shrine at Rāmatīrtha.

In addition the icons of female deities found in the Halasi region consists essentially of many *grāmadēvatās* or village deities and Gajalakṣmi.

### Nāga – Nāgiṇi

The cult of *Nāga* prevalent right from the dawn of civilisation is of folk origin. An inscribed sculpture of *Nāga* at Banavāsi points to the prevalence of the *Nāga* cult right from early historic period. In Halasi region that the *Nāga* cult was popular is evident from the *Nāga* sculptures lying loose in different parts of the town. On the hill top at Rāmatīrtha, near the temple of Suvarṇēśvara and in the niche of Kalmēśvara temple are the sculptures of *Nāga*. In addition many *prabhāvaḷis* decorated with serpentine design are graceful. But the superb of all is the loose sculpture of *Nāga–Nāgiṇi* in the Kalmēśvara temple. This sculpture with human head and the body of the snake is most graceful and ornately carved. This fine *Nāga* image with hoods spreading over the human head is the most outstanding of all the *Nāga* sculptures in the region.

### Jaina Images

Except the seated *Jainabimba* on the doorjamb of Jaina *basadi* and fragments of *Jaina pīṭha* and *niṣidi* stone there are no Jain sculptures in Halasi. But in the periphery of Halasige-12000 there are considerable numbers of Jaina sculptures. The statue of Chenna-pārśva-jina installed by a lady at Mugad.<sup>60</sup> and in Tambūr, Amminabhāvi, Managuṇḍi, Gōlihalli,



Bīḍi, which were the pockets of Jainism there are Jain sculptures dated 11<sup>th</sup> –13<sup>th</sup> century AD. In the Jain *basadi* at Amminabhāvi there is a fine sculpture of 24 *Tīrthaṅkaras*.

### Memorial Stones

Memorial stones of the region, which include hero-stones or *vīragals*, *mahāsatigals* and *niṣidige* stones, are abundant and known for their variety and richness. Besides revealing the socio-religious aspects, they also shed light on artistic activities of the time. The main motive behind the setting up of a stone is to elevate the deceased to the level of an ancestor. People believed that the soul of the deceased finds a place in the stone erected in his memory.

That Halasi region had the tradition of heroism and hero worship is evident from the *vīragals* or hero stones found in the region. They exhibit good number of varieties so far as the nature of execution is concerned. In front of the Kalmēśvara temple there are three *vīragals* which were partially buried in the ground. During the field survey undertaken for the present study with a group of enthusiastic youths and spirited localites they were dug out from the ground and cleaned so that all the panels are now clearly visible. They are placed in the *antarāḷa* of the temple. Of the two one has three panels depicting three scenes one above the other, in the lower most is

the battle scene showing the hero in prominent size. Few dead bodies are shown fallen at his feet. The central panel is represent by a hero sitting in a palanquin being carried by *apsaras*. In the top panel there is a *Linga* and Nandi, which is symbolic to show that the hero has reached the abode of the god. It is very ornate, attractive, elegantly carved with round motifs and the hero in dynamic pose full of action. The second one consists of two panels – a fighting scene and a hero sitting in front of the *Linga*. It is not as impressive and ornate as the first one.

In one of the niches of the Suvarṇēśvara temple is kept a *Jaina vīrgal* with an inscription all together worn out. It has two panels- the lower most represents four men engaged in fighting. The weapons like bows, arrows and daggers are beautifully carved. In the top panel hero is sitting in a palanquin and is flanked by *apsaras* and musicians.

*Mahāsati* stones are erected in memory of those women who sacrifice there lives by entering the funeral pyre of their dead husbands. In the centre of the village there is a *satikal* of considerable size. Its stands near the old gate of the fort (perhaps the citadel round the royal palace). The *sati* is depicted in a standing posture with her right arm stretched in *abhayamudrā* and left hand stretched down word holding a lemon. Since the sculpture-depicting the husband is to the right side of the *sati*, it appears to be of composite nature. Here they serve the dual purpose of

commemorating the death of hero as well as his wife becoming *sati*. Thus this is *sati cum hero stone*.

*Satistones* thus represent some of the examples of what a devout woman could do for her husband. Some of the *satistones* are worshiped even today, particularly on auspicious and festive occasions.

*Niṣidigals* are setup in memory of Jaina priests, *āchāryas* and *śrāvakas*. Usually the devotees put up the stone or *niṣidigals* in the holy place. Devout people used to observe *sallēkhanavrata* at the holy places. Hence most of the *niṣidi* stone are set up at the Jain centre normally near the *Jaina basadi*. For men who invited death memorial stones were erected. Generally they have free panels depicting the ceremony by taking the *vrata* from an elderly saint, meditating and leaving the body and attaining earth hood with *Tīrthāṅkara*.

In Halasi a fragment of *niṣidi* stone (a loose sculpture) is found in the vicinity of the *Jain basadi* and it has been placed in *dēvakōṣṭha* in the left niche of the *sabhāmaṇḍapa*. It is difficult to gather the details, as it is fragmentary. The only visible part is that the row of *Tīrthāṅkaras* in sitting posture one above the other.

There are ample specimens of *niṣidiges* in the periphery of Halasi. In Chabbi near Hubli there is a *nisidi* stone dated 1080 AD. That *Kaṇṭi Bhāgiyabbe*, a Jaina female recluse erected the stone is illuminative.

A review of memorial stones shows that a study of sculptural art of Halasi region can not be complete without proper analysis and study of memorial stones. From the sculptured panels interesting types of weapons, system of military organisation and also details about contemporary costumes, hairstyles and musical instruments can be gleaned. The local idiom and regional school of art influenced the sculptural art of memorial stones.

### **Sculptors**

Flourished in the age of philanthropic munificence and increased art activities the region under study produced master artists. The artists of the region must be men of high degree of professional skills in many branches of art. The artists, engineers, architects, engravers and sculptors must have played a dominant role in determining the transmission of style and idioms of art all over the region.

The existing temples in the region reveal excellent engineering skill. The qualified engineers best known as *sthapatis* and *sūtradhāris* in inscriptions are often described as *Prāsāda-Lakṣaṇa-Pratimā-Lakṣaṇa-*

*Pravīṇa* (experts in the characteristics of building and idol). Inscriptions of the region make incidental reference to the architects, sculptors and engravers.

Narasamma was the architect of the Kumbhēśvara temple at Amminabhāvi. He is described as *Sarasvatigaṇabhakta*. He is said to have carved many icons.<sup>61</sup> *Rūvāri Kumudachandra*<sup>62</sup>, Bharatōja<sup>63</sup>, Śankārya, the engraver of Halasi record,<sup>64</sup> Jinavarmōja, the engraver of Amminabhāvi lithic record<sup>65</sup> were some of the architects and engravers of Halasi region. The master builder of the Kamala-Nārāyaṇa temple at Dēgāon, Tippōja was acquainted with the temples built by Hoysaḷa Viṣṇuvardhana half a century before. The palaeographic art of this cultural centre also go hand in hand with the architectural and sculptural art.

Needless to state that different styles of art and architecture as well as difference in aesthetic sensibilities of different dynasties was largely due to the difference in quality of workmanship of sculptors and architects.

### **Bronzes**

Metal art of the region has its own place in art history. It is essentially associated with religious fervour and the temple rituals of the region.

Artistic curves and inclination of the figures are special features of bronzes. There are *samabhaṅga*, *abhaṅga* and *tribhaṅga* figures. *Mānasollāsa* of Sōmēśvara III refers to the parable of molten copper poured into a mould assuming required shape of a required figure.<sup>66</sup> In Halasi region we have very few specimens of bronze sculptures. Among the available specimens the most superb being icon of Prahlāda in *abhaṅga* placed before *dvibhuja* Narasiṁha in Bhūvarāha-Narasiṁha temple in Halasi. It is highly ornate with *kirīṭa*, *karṇakuṇḍala*, armbands, and jeweled necklace, which decorate him. Standing in *abhaṅga* in *aṅjalimudrā* it denotes artistic curves, utmost devotion and loyalty. Placed on a highly elevated platform with the motifs of *adhōmukhapadma* it is one of the rare sculptures in bronze in Chālukyan style. It is assigned to 12<sup>th</sup> century AD.

The icons of Śrīdēvi, Bhūdēvi, Venkaṭēśvara, Hanumān, Śiva, Vīrabhadra, Naṭarāja, Gauri sitting in the swing and intricately carved *prabhāvalis* were traced in the houses of the inhabitants of the region during the field survey. They are the family deities inherited by the people and are being worshipped by them. Even today the periphery of Halasi and Belgaum are famous for bronze sculptures and articles of domestic use.

### Wooden Sculptures

Surrounding thick forests of Halasi region and availability of timber in abundance has made woodcraft a fascinating art. The remains of the temple cars like the one in the Bhūvaraha-Narasimha temple substantiate this. Woodcraft seems to have been popularised by the artists of the Uttara Kannada region. The people in the region worship even today wood sculptures like Śīgigauri, Gajagauri and Jokumārasvāmy. The *Grāmadēvata* of Halasi village is *kāṣṭhaśilpa* and once in twenty-five years the old sculpture is replaced by the new. The temple cars contain many relief sculptures in wood.

The imprints of the local cult, preferences, cultural milieu as well as artistic genius add to the richness of the art heritage of the Halasi region, of course against the backdrop of larger art zone of Deccan.

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## CHAPTER IX

### RESUME AND CONCLUSIONS

Halasi the sparkling star in the galaxy of Karnataka was held in high esteem all through the ages and was known for its sacredness, power, plenty and prosperity. In the fore going chapters, it has been attempted to give an elaborate account of the vicissitudes of Halasi in the panoramic history of Karnataka. The kaleidoscopic splendour of Halasi unravels it as the eminent cultural centre, noted seat of learning with *agrahāras* in and around the region, the seat of imperial powers, a city of tolerance where Vaiṣṇavism, Śaivism and Jainism flourished in harmony. It is a region extolled and honoured by the famous Greek geographer Ptolemy who referred to it in his accounts. It was also known for its social solidarity and economic prosperity.

Though archaeologically potential, historically significant and culturally unique, it has never received the deserved place of honour in the pages of Karnataka history. Hence this study is undertaken to reveal the different facets of the region through the ages which will widen the horizon of the historical knowledge of Karnataka and to open the new vistas of politico-cultural analysis. It has been attempted in fore going chapters to trace the significant and noticeable role played by Halasi region in weaving

the web of Karnataka history. It is also an attempt to project the politico-cultural aspects of the region in right perspective.

The environmental setting examined in the first Chapter shows that the region must have been more pronounced with inaccessible ever green forest, youthful, virulent rivers, where green is not a colour but a feeling and granite is not just dead stone, it is history. In Halasi as else where geography and climate contributed to the form and substance of culture and art.

A detailed study of the geographical limits of Halasige-12000 division has revealed that there were about 1100 villages – 400 villages in Uttara Kannada district, about 300 villages in Belgaum district and about 400 villages in Dharwad district. The division might have 12000 villages in a much earlier period, as larger divisions like Karahāḍa-4000; Kūṇḍi-3000 were included in it. The numerical suffix 12000 can therefore be considered as traditional or conventional.

It is also shown in the first Chapter that Halasi has remained an epicentre of culture for a longer period of time. This is largely due to the fact that the region was strategically significant as thick forests surrounded it. Once it became important city its prospects for continuity as a city of politico-cultural importance was well established. It has been noted earlier

that the city was in the lime light right from the dawn of historical age and has drawn the attention of the political leaders of the times.

It opens with the ancient history of the region in which attempt is made to show the importance of the place in early times. A detailed account of various factors that contributed for the rise of material culture in Halasi right from early times is discussed. The different reasons as to why Halasi region attracted the attention of the people are discussed. Factors like fertility of the region yielding large revenues, availability of iron, access to trade routes, exploitation of new technology, rise of new ideologies motivating political action, availability of construction material like granite in rocky hills contributed for the rise of material culture. Thus the place must have attracted the people even from a remote past. The antiquity of human habitation in the region is proved by the existence of megalithic sites. Our examination during the field survey revealed a megalithic site with once full of port-holed chamber tombs in the northernmost outskirts of the town of Halasi. This demonstrates that the region has attracted human settlement as early as the Megalithic Age. Even though the evidence is slender and fragmentary it is important, for, the discovery of two megalithic sites (one to the south and another to the north of the town) confirm the possibility of some such sites in the region. To the west of the town there are the remains of mud wall, brick – lined circular well and thicker depth of cultural debris containing potsherds of

red ware of the late and post-Sātavāhana period. Thus it is clear that there are cultural phases beginning with at least Megalithic Age to the early historical period which makes the region archaeologically very potential. Further intensive probe is necessary to trace some more Pre and Proto historic sites in the region.

The survey of historical period contained in Chapter II brings home the fact that though the region formed a part of Mauryan empire, there are no epigraphical records or material remains traceable to that period. However probably during the Sātavāhana period some settlements did come up to prosperity. There is no doubt that the region did form a part of the Sātavāhana kingdom. The discovery of ancient remains including the mud wall, circular well and potsherds on a hill top at *Bōḍke-Ṭembe*, 1 km to the west of Halasi resemble the antiquities of Sātavāhanas found in Vaḍagāon-Mādhavpur, a suburb of Belgaum. Similarly the coins of Chuṭukulānanda discovered near Haḷiyāl in the vicinity of the Halasi-12000 division, suggests that after the Sātavāhanas the region has come under the sway of the Chuṭus. It is significant to note that these sites (Vaḍagāon-Mādhavpur and Haḷiyāl) are located not far from Halasi. It is likely that these sites would have acted as satellites of the early historic town of Vaḍagāon-Mādhavpur. The rise of early Kadambas signalled the rise of Halasi as

sub capital. Śrīvijaya Palāśika became the secondary capital of the Kadambas of Banavāsi. It was from the Halasi region that Kadambas embarked on a policy of political supremacy and military expansion. A good account of the nativity and origin of the Kadambas (*purāṇic*, tribal and local) are furnished and chronology and the genealogy have been discussed afresh. The accomplishments of the successive rulers of the dynasty have been dealt with considerable detail. Apart from bringing together the political history of the Halasi region through the ages, we have tried to discuss certain aspects relating to their relations with certain contemporary ruling houses. The constant and continuous material contacts of the Kadambas and their matrimonial alliances with the leading royal houses like Guptas, Vākātakas and Gaṅgas are discussed. The rise of the Chalukyas signalled the decline of the early Kadambas. The inscriptions of the Chalukyas of Bādāmi and Rāṣṭrakūṭas confirm their rule over the region. The region once again came to the flood light from the period of the Chālukyas of Kalyāṇa whose feudatories the Kadambas of Goa ruled over the vast division of Halasige–12000 along with Konkan–900. The Halasi region is dotted with inscriptions and monuments pertaining to the period of the Kadambas of Goa, which confirm their sway over the region. The Hoysaḷas, Kaḷachuris and Sēuṇas also had their sway over the region for a brief while.

Efficient administrative system was responsible for the cultural progress. Keeping this point in view, the development of the administrative system of the region is studied in Chapter III and the polity is discussed. The study showed that there was perfect continuity in the evolution of the administrative system, every succeeding dynasty retaining the system it inherited. It was essentially based on the precepts laid down in the *Dharmaśāstras* and *Arthaśāstra* of Kauṭilya. Although the king remained the pivot of the administrative machinery and there was a hierarchy of ministers and administrators, still considerable freedom was exercised at the lowest level namely the village. The administration at lower level was representative in character as can be surmised from the increased participation of the people in administration. Halasi region witnessed the fleeting fortunes of both imperial masters like the early Kadambas and the Chālukyas and also the rule of the feudatories like the Kadambas of Goa. The Kadambas of Goa who became the trusted feudatories of the Chālukyas of Kalyāṇa established the dynastic rule in this region, though as subordinates. Even as the feudatories the Kadambas of Goa were independent so far as the internal administration of the region was concerned.

In Chapter IV a discussion on the various facets of the society of the region has been given. It is being shown how Hindu tradition managed to



maintain a considerable degree of social harmony by a careful balancing of overall authoritarianism with local autonomy. New ethnic groups or occupational groups tended to become sub-castes and maintained their own system of rights and duties. Brāhmaṇas being the spiritual and intellectual leaders of the society has the obligatory formal education and an intellectual tradition. It has been shown that the familistic tie was the main fibre on which the network of social relationships and institutions depended. Much attention has been given to depict the morals, manners, customs, the culinary skill and the social values of the people. The response from the people of the region was always creative, individually satisfying and socially relevant. Women belonging not only to elite class but even middle class families were active in social life as donors, as administrators, as devotees, as the embodiment of culture and as experts even in financial matters. We have the example of a lady being appointed as tax official of the Halasi region. The popularity of *Yāpanīya* sect of Jainism, which is more liberal towards the women, speaks of the status of women in the region.

The quality and temper of culture of the region is best depicted in education and literature which forms the theme of Chapter V. Literature registered progress not in volume but in variety and content. Inscriptions of great literary merit amply demonstrate the poetic abilities of the people

of the region. Prakrit and Sanskrit were undoubtedly prominent during the early Kadamba period in which literature poured out. The Brahminical origin of the Kadambas and probably the impact of Southern invasion of Samudragupta in 4<sup>th</sup> century AD might have influenced the introduction of Sanskrit as the official language. Kannada occupied the place of Sanskrit from the middle of 5<sup>th</sup> century AD. Halimi inscription, the first extant Kannada inscription belongs to the early Kadamba period. This only goes to show that Kannada was already extant though its use in royal circles particularly for recording grants was not favoured by the early rulers. Kannada took over as the language of inscriptions under the Kadambas of Goa. Many inscriptions, which took to poetic style, were known for imagination, diction, musical cadence and high literary flavour. Handwriting was well formed and stylish. That literary tradition was not lacking in the region is evident from the galaxy of poets like Madhusūdanasūri, Yagoṇēśvarasūri, Gōvindasūri, Gaṅgādharsūri who were the composers of inscriptions. Being a capital city the Kannada script and language prevalent in Halasi was modified and sophisticated.

Learned and righteous enjoyed great respect in the society. Kings and queens were known for the infusion of learning among the subjects. Both state and private individuals promoted and facilitated the cause of education.

Rulers of the region supported holy and learned men with the wealth amassed by just means. Scholars of great repute resided in the region. There were *agrahāras*, *Brahmapuris* and *maṭhas*, which were the renowned centres of education. There was the practice of providing free land for school teachers. Because of the prevalence of *Kāṭhānukha* sect of Śaivism there were many *maṭhas* which were centres of education. It was indeed the spread of education that was the basis of intellectual and moral culture of the region as also of its progress.

Economy as existed in Halasi region played an important role in determining the material culture of the people. Survey of economic conditions in Chapter VI high lighted means of production as key to historical developments, common ownership of land, agrarian pattern of living, corporate or guild type of organisation aiming at production and distribution of goods in proper way, active participation of the people in day to day economic activities, the active role played by local authorities of the village such as *mahājanas* and the welfare concept of the state. Halasi which was a commercial centre right from the dawn of Christian era continued to be of significance for the mercantile activities at both local level i.e. Halasi proper and its periphery through out the ages. It did contribute for the urbanisation. The well-organised network of trade routes and its easy access to sea further facilitated both inland and maritime trade.

The sweeping survey of taxation in foregoing pages reveal that the administration of commercial taxes was centralised while land revenue was decentralised being looked after by local hereditary officers; universal application of taxes in which every individual receiving state protection was to pay taxes either in cash or expected to render free services to the state (*bittî*); assignment of local taxes for local needs; there were both compulsory levies and voluntary contributions. People were not groaned under heavy burden of taxation is evident from the fact that government also gave exemption, remission and reduction of taxes and also that it returned to the people at large a big share in the form of grants to temples and educational institutions and for the construction of tanks, temples, roads and other works of public utility and fine arts. Thus the relationship between social and economic organisations and its impact on the historical events of the region is effectively traced. The important task of investigating the working of social and economic forces for the historical totality of the region has been under taken in the foregoing pages.

The spiritual and mental potentiality of men of the region expresses themselves in full bloom in their religious faiths and beliefs. Religion was one of the prime principals, which moulded the culture of the people. In Chapter VII besides discussing the theological and philosophical aspects of the religion, its social aspect has also been examined since religion has to be practiced by the people in order to be viable. The scrutiny of available

evidence has made it amply clear that various religious sects flourished in this region with considerable royal support. There must have been cults of folk religion like *Nāga* and *Śakti* and undoubtedly these cults, their beliefs and rituals must have continued down to recent times, sometimes making an impact on higher religious practices. However, but for their survival in the beliefs of the people today, little evidence of earlier times is available.

Since it is an established fact that Buddhism existed in other parts of *Kadamba maṇḍala* it must have been in existence in and around Halasi. Compared to other religious sects, the position enjoyed by Buddhism was relatively feeble. But conclusive evidence is lacking as most of the antiquities lay buried under the ground awaiting the spadework of archaeologists to unearth them. Jainism was lucky enough to enjoy special kingly attention under the Kadambas particularly from the time of *Śāntivarma*. The study in foregoing chapter has conclusively proved the popularity of Jainism in the region. *Halasināḍu* was distinguished as thriving centre of Jainism where several learned preceptors and religious institutions owned by different schools of faiths like *Yāpanīya*, *Kūrchaka*, *Nigrantha* and *Śvētapaṭa* flourished. It has been surmised that Halasi was the significant *Yāpanīya* centre in north Karnataka. The reformist attitude of their religious precepts, encouragement to women to enter monastic order, grant of minor concessions to other creeds and establishment of

religious institutions owing to generous grants from the rulers and the people resulted in the popularity of the *Yāpanīya* sect in Halasi region. For the mercantile community of Halasi Jain teachings provided required ethics and this explains the popularity of Jainism in Halasi region. Vaiṣṇavism, which is also a religion of antiquity, influenced the region from early times. The temples dedicated to Viṣṇu and his different incarnations, invocatory verses in the inscriptions in adoration of Viṣṇu and his forms and the Vaiṣṇava names of the Kadamba rulers substantiate the prevalence of Vaiṣṇavism in Halasi region. Considered to be the religion of scholars Vaiṣṇavism has Sanskrit as its medium. Early Kadambas who had matrimonial alliances with the Guptas took up the rejuvenation of *Vedic* religion. Its antiquity in the region is proved by the Vaiṣṇava icons found in the region. Forms of Viṣṇu like Narasimha, Varāha, Nārāyaṇa and Kṛṣṇa were popular in the region. Special mention must be made of the Narasimha icon assigned to 5<sup>th</sup>–6<sup>th</sup> century AD. The development of Vaiṣṇavism in the Halasi region was in conformity with the development of that religion else where in Karnataka. Śaivism was the religion of masses. Its antiquity in the region is not only proved by inscriptional evidences but also by the occurrence of the *Līngas* of early times in Halasi. The direct reference to *Pāśupatas* in later records of early Kadambas reveal its

existence under them. Under the later Chālukyas there was the rejuvenation of Śaivism which ultimately paved the way for the rise of Vīraśaivism in the 12<sup>th</sup> century AD. The *Kālamukha* sect of Śaivism was very popular under the Kadambas of Goa which also set up a tradition of great teachers and monasteries. Certain community gods like Sannigēśvara, Ugurēśvara, Gavarēśvara, Nakarēśvara were worshiped by the artisans and craftsmen. By the beginning of 13<sup>th</sup> century AD Vīraśaivism was popular in the region so that the kings could make grants for the object and ideals of the faith. Vīraśaiva saints like Allamaprabhu, Chennabasavēśvara and Siddharāma are said to have visited the region mainly because of the prevalence of Vīraśaivism there and also because the Kadambas of Goa who shook off their vassalage from the Kaḷachuris were the only safest political power of the time who could have accorded political assylum to the struggling followers of Basavēśvara. From the above survey it may be noted that in the beginning it was *Vēdic* form of Vaiṣṇavism and Śaivism which dominated the scene with Brāhmaṇas as its perpetuators. But in due course *Kālamukha* sect of Śaivism had its impact. It was the important centre of *Yāpanīya* sect of Jainism in north Karnataka. Halasi emerged as the city of tolerance where Jainism, Vaiṣṇavism and

Śaivism flourished. In Halasi region thus we noticed the evolution of not only material culture but also the most superior spiritual culture at its best.

The political stability, economic prosperity and spiritual values cultivated by the people resulted in the culmination of artistic endeavour in Halasi. The creative vitality of the people at large found expression in the form of temples. In Chapter VIII the detailed and analytical study of temple architecture in the core area Halasi as well as its periphery has been undertaken. It amply demonstrates how from the simplest form both in elevation and plan starting from Jain basadi at Halasi, the Kadamba rulers evolved and developed impressive and highly sophisticated structures culminating in most splendid and ornate Bhūvarāha–Narasimha temple at Halasi and Kamala–Nārāyaṇa temple at Dēgāon which represent the zenith of artistic development. During the evolution process architects of the region harmoniously absorbed and integrated many of the architectural features of their contemporaries like the Kalyāṇa Chālukyas and Hoysaḷas, at the same time it has retained several of its own individualistic and innovative features of lasting value.

The possibility of the existence of *Jain basadi* in bricks in the place of the extant stone *Jinālaya*, the *dvibhuja* Narasimha also originally in brick temple in the place of Yōgi-Nārāyaṇa temple of 5<sup>th</sup> century AD indicate that the place has been important culturally even after the decline



of the political power of the early Kadamabas. Though the temples of the later period are in a general way in Kalyāṇa Chālukyan tradition, they have many peculiar features giving a regional character to them. Almost invariable preference of *samachatusra* or *triratha* plan, the provision of *upapiṭha* supporting row of pillars at the edge to support the sloping roof characteristic of the region with the heavy rainfall, of a *paṭṭiā* plain or consisting of rossets in the middle zone of the walls; the super structure of *Kadamba Nāgara* or *Phamsana* style, the diminutive *mukhamaṇḍapa*, the specious pillared *sabhāmandapa* with *kakṣāsana* in the front half, the open façade of the *antarāḷa*, the provision of *dēvakōṣṭas* in the side wall of the *antarāḷa*, the carving of elephants flanking the central projected niche of the threshold and utterly plain features of the entire temples and their simplicity make them distinct from the typical Kalyāṇa Chālukyan style. These characteristics in the region ruled by the Kadambas of Goa may be deemed as constituting sub-regional style. The architects made some experimentation in the region with the adaptation of the new distinct architectural elements of the central Western India. This is because the region is located in the zone where in the medieval period the architectural style of the Central- Western India and the lower Deccan overlap with each other. In these temples the architectural skill was dedicated to the main body of the shrine rather than the supplementary or outlying portions.

Halasi temples are marked by clarity, simplicity and continued embellishment and restraint. Architecture and sculpture of the region highlights an individual style of regionalism, imprints of local culture, preferences and cultural milieu as well.

The region is rich in sculptures. A large number of sculptures dating from 5<sup>th</sup> century AD to about 13<sup>th</sup> century AD that have survived speak volumes about the achievements of Halasi in the field of plastic art. The anatomical, iconographical and ornamental features of sculptures of the region studied in detail indicate distinct features of sub regional style. The sculptures like Lakṣmi-Nārāyaṇa Sūrya, Kēśava, Garuḍa, Kālabhairava, show the regional features. The icons of Mahiṣamardini, Kārtikēya and *dvibhuja* Narahisimha of 5<sup>th</sup>–6<sup>th</sup> century AD indicate the sculptural antiquity of the region. Highly ornate Bhūvarāha, Yōgi-Nārāyaṇa, Sūrya, Lakṣmi-Nārāyaṇa (instanding pose) and Garuḍa though superficially appear to belong to Kalyāṇa Chālukyan school of sculptural art but stylistically indicate regionalised features. The ornaments, attributes in the hands, intricately carved *prabhāvaḷi* with *makara* and *padmatōraṇas*, supreme youthfulness, subdued smile, longish limb and godly grace constitute into the school of style by themselves distinct from the contemporary Kalyāṇa Chālukyan style. Mechanical repetition of themes and motifs and element of conventionalism and rigidity are also noticeable in the sculptures of the

region. The sculptures of the region taken as a whole are wanting in chaste refinement. This even indicates the change in the mode and medium and theme and volume from the Kalyāṇa Chālukyan school of sculptural art. This distinct tradition of sculptured art blossomed in the dexterous hands of such great artists as Tippōja, master builder of Kamala-Nārāyaṇa temple at Dēgāon. Highly ornate, less ornate and conventionalised and rigid – all three types of sculptures exists in Halasi. It also indicates the popularity of *purāṇic* gods and goddesses. Folk art tradition like round shaped face, broad forehead, long pointed nose and thick lips generally characterise the sculptures.

Thus Halasi was one of the cultural zones in Karnataka from the earliest times. It was culture, which bounded together the people of the region. A group of culturally conscious people got together. The city gave positive response to the various historical changes that took place in Karnataka. A study in retrospect clearly reveal that the pervasive and cumulative effects of religion, art and education and the resultant intellectual eminence and spiritual glory have been decisive factors which incessantly lured and attracted the attention of the people all through the ages. The region enjoyed considerable progress, prosperity and general contentment. Even today Halasi has the dignity and stability of an old culture. It has vitality, an abounding and sensitive pride, an undoubted

undercurrent of self-righteousness. Thus Halasi is a metropolitan city of antiquity.

The foregoing study reveals the fact that Halasi region has almost continuous history from megalithic times and is rich in archaeological remains particularly in sculptures and temples. The resume of the study presented above brings to the fore certain important things to be considered in the future course of research. Since Halasi was the sub capital and provincial headquarters like Hampi, Banavāsi, Sannati, Chandravalli, Talakāḍ and traces of human habitation from the earliest times have already been traced it is archaeologically potential.

Since the region is archaeologically potential and extensive archaeological excavations have not been undertaken so far a large scale excavations of the site should be taken up as early as possible to know further details and to save the remains buried deep underground from the ravages of time and human activity. Vertical as well as horizontal excavations of the site preceded by trial excavation may unearth the history to its full that is buried under the debris. This may also help to trace the Pre and Proto historic and early historic stages of human cultures on the one hand and to make out a clear picture of political and cultural aspect of the historic age in Halasi on the other. Secondly an exhaustive study of each of the topics dealt within various chapters of this work may be further studied

in-depth in order to get a clearer picture of more minute details of various facets of cultural heritage of the Halasi region. A further probe would be necessary by way of an intensive village to village exploration of Halasi-12000 division to understand its archaeological potentialities. A detailed study of art, architecture and sculpture of Halasige-12000 division may be taken up so that the clear picture may emerge regarding the art tradition and legacy of the region to Karnataka history. The present study in this regard is a pointer to such an in-depth and exhaustive study of the region as a whole. In other words from its micro historical study, macro historical extensive study may be taken up in future.

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## A GLOSSARY

<i>adhiṣṭhāna</i>	Moulded base; types: <i>kapōtabandha</i> , <i>mañcabandha</i> , <i>pādabandha</i>
<i>āditala</i>	ground floor
<i>ālaya</i>	building
<i>alpanāsī</i>	<i>nāstī gavākṣa</i>
<i>aṅga</i>	limb; major division of building
<i>antarāla</i>	covered vestibule set between <i>vimāna</i> and <i>gudhamaṇḍapa</i>
<i>antaraśākha</i>	intermediate recessed vertical facia of the door- frame
<i>ardhamaṇḍapa</i>	half-hall articulated with the <i>vimāna</i>
<i>āsanapaṭṭa</i>	seat-slab
<i>asta-dikpalas</i>	eight guardians of the quarters
<i>aṣṭadala</i>	having eight <i>śākhās</i>
<i>bandha</i>	band
<i>bhadra</i>	central offset in plan and elevation
<i>bhadrakōṣṭha</i>	<i>bhadra</i> -niche
<i>bhitti</i>	wall
<i>bhittipāda</i>	wall-pilaster
<i>bhittistambha</i>	engaged column
<i>bhūmitala</i>	<i>āditala</i> ; ground floor
<i>bhuvāṅga</i>	threshold
<i>caturṣśākha</i>	having four <i>śākhās</i>
<i>caturasra</i>	square; square <i>śikhara</i> -type
<i>catustala</i>	four-floored
<i>dēvakōṣṭha</i>	niche for a divinity
<i>drāviḍa</i>	“southern” temple-mode
<i>dvārapāla</i>	door-guardian
<i>dvāraśākhā</i>	door-frame

<i>dviaṅga</i>	with two planes of projection
<i>dviśākhā</i>	having two <i>śākhās</i>
<i>dvitala</i>	two-storeyed
<i>ekaśākhā</i>	having one <i>śākhā</i>
<i>ekatala</i>	one-storeyed
<i>gaḷa</i>	<i>kaṇṭha</i> ; recessed moulding
<i>garbhagṛiha</i>	sanctum sanctorum
<i>garuḍa</i>	man-eagle; Viṣṇu's <i>vāhana</i>
<i>ghaṭa</i>	vase, pot; cushion-shaped pillar part
<i>ghaṭapallava</i>	vase-and-foliage
<i>gōpura</i>	gateway, <i>śālā</i> ( <i>valabhri</i> ) type
<i>grihapīṇḍi</i>	of superstructure
<i>grīva</i>	wall-cube of an upper storey neck; recess between the <i>cupola</i> and the entablature
<i>hāra</i>	balustrade or cloistered parapet in the superstructure
<i>jagati</i>	plinth, also base moulding of <i>adhiṣṭhāna</i>
<i>jālandhra</i>	grill; grill-pattern
<i>kadalipuṣpa</i>	banana's inflorescence
<i>kadamba</i>	dynasty name; sometimes used as name of super-structure type.
<i>kakṣāsana</i>	seat-back
<i>kalāśa</i>	<i>ghaṭa</i> ; vase-finial
<i>kaṇṭha</i>	neck; recess between mouldings
<i>kaṇṭha-paṭṭikā</i>	recessed moulding followed by a projecting band
<i>kapōta</i>	roll-cornice; also overhanging cornice
<i>kapōtabandha</i>	<i>adhiṣṭhāna</i> -type
<i>kapōtabhadra</i>	<i>upapīṭha</i> -type
<i>karṇa</i>	corner, angle

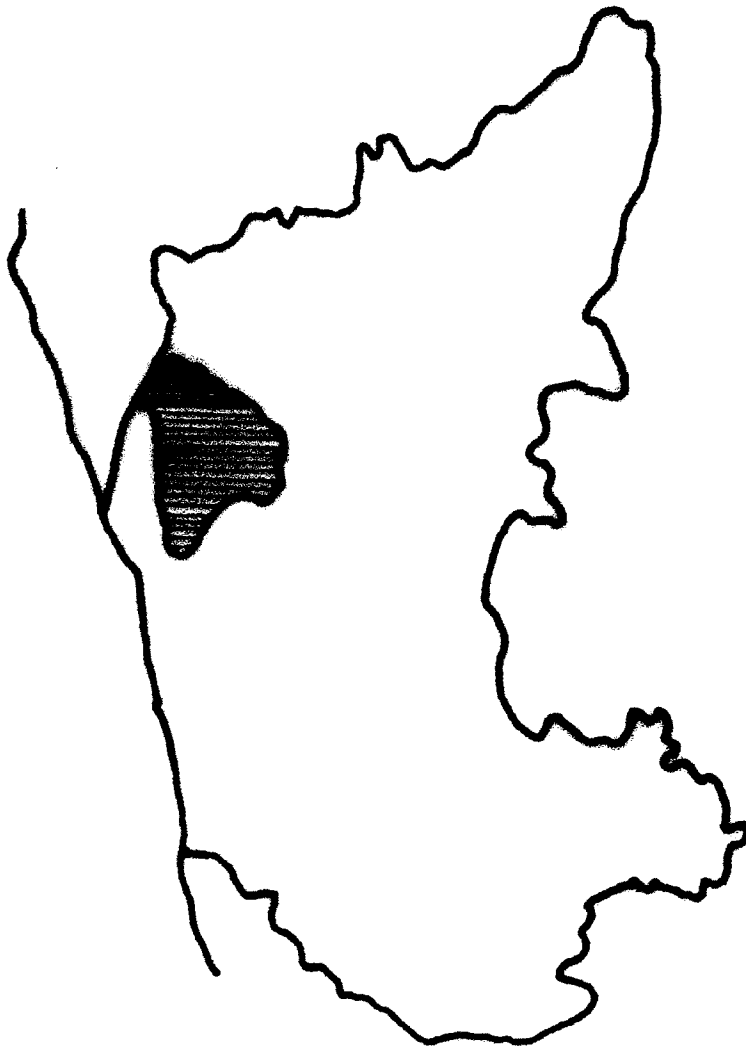


<i>kinnara</i>	celestial minstrel (male)
<i>kinnari</i>	celestial minstrel (female)
<i>kīrtimukha</i>	‘face-of’ glory’; <i>grāsamukha</i> (decorative motif)
<i>kōṣṭha</i>	niche
<i>kumbha</i>	pot; <i>adhiṣṭhāna</i> -moulding (northern type)
<i>kumuda</i>	torus moulding
<i>kaṇḍa</i>	stepped reservoir (square, rectangular, semi-circular etc.
<i>lalāṭa</i>	single-spined <i>nāgara</i> super-structure
<i>liṅga</i>	phallus; Śiva’s anionic symbol
<i>makara-tōraṇa</i>	<i>tōraṇa</i> -arch spewed from the mouths of opposed <i>makaras</i> or crocodilian- monster
<i>mālā</i>	garland; decorative band
<i>mañcabandha</i>	<i>adhiṣṭhāna</i> -type
<i>maṇḍapa</i>	hall, generally columnar
<i>maṭha</i>	monastery
<i>mukhamaṇḍapa</i>	front hall; entry hall
<i>mukhapatti</i>	peripheral band defining the contour of hasi
<i>muṇḍmālā</i>	flat-roofed (temple-type)
<i>nāga</i>	snake, cobra
<i>nāgara</i>	northern temple-mode
<i>nāgaśākhā</i>	cobra-ornamented <i>śākhā</i>
<i>nandi</i>	Śiva’s bull
<i>nandi-maṇḍapa</i>	pavilion for Śiva’s sacred bull, <i>Nandi</i>
<i>niranaḥāra</i>	without ambulatory
<i>pāda</i>	wall; wall-pilaster, pillar
<i>pādabandha</i>	<i>adhiṣṭhāna</i> -type
<i>padma</i>	lotus
<i>padmabandha</i>	<i>adhiṣṭhāna</i> -type – lotus band
<i>pañcāśākā</i>	having five <i>śākhās</i>

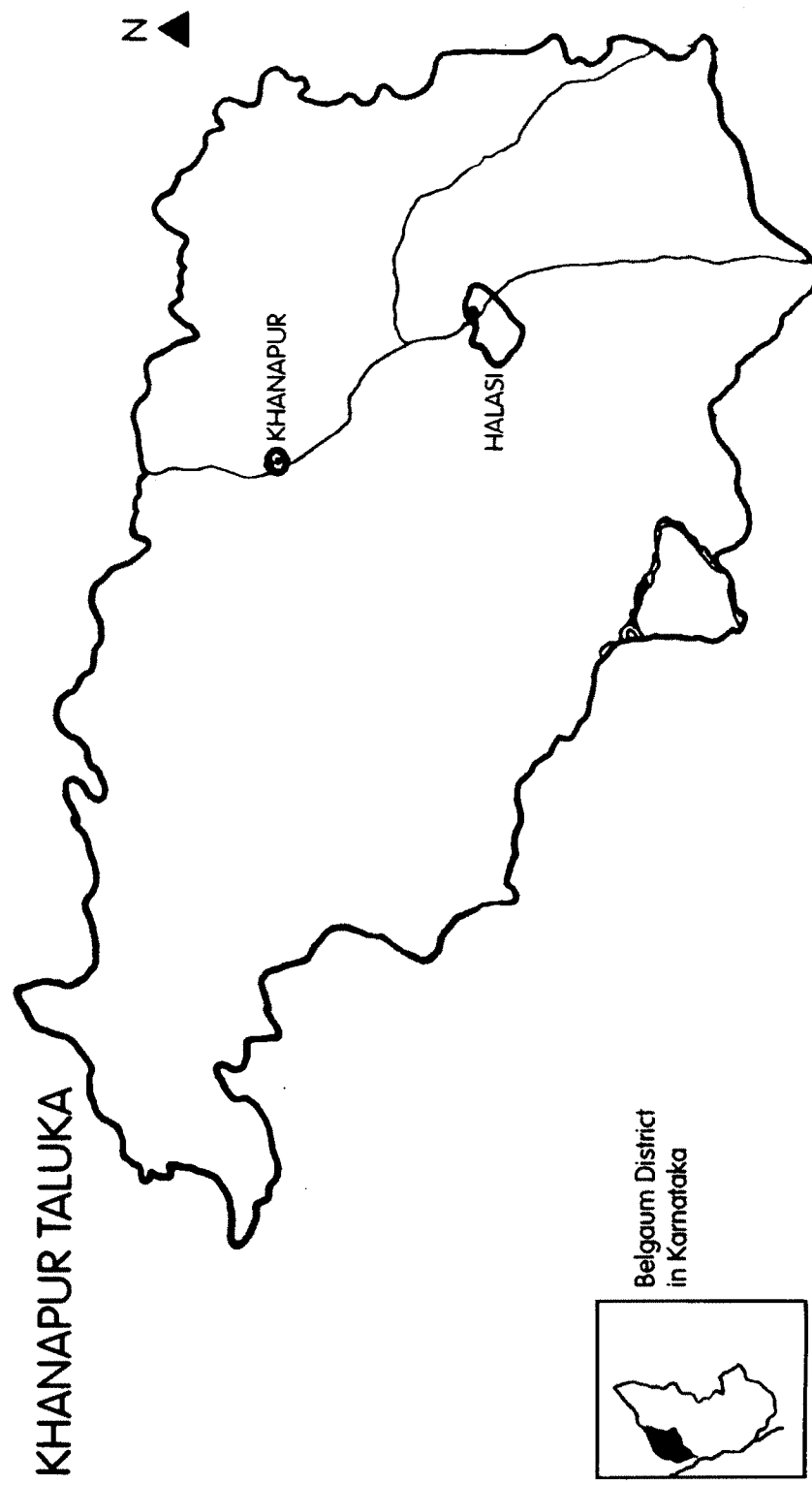
<i>phalaka</i>	abacus (pillar part above the capital)
<i>phāṁsanā</i>	tiered, pyramidal roof-type
<i>pīṭha</i>	pedestal, small platform
<i>pradakṣiṇā</i>	ambulating; ambulatory path
<i>pradakṣiṇāpatha</i>	circum-ambulatory path
<i>prākāra</i>	enclosure wall
<i>prāsāda</i>	palace, mansion; temple
<i>pūrṇaghāṭa</i>	vase of plenty – <i>pūrṇakumbha</i>
<i>śākhā</i>	decorative door-band
<i>samatala</i>	flat ceiling-type
<i>sāndhāra</i>	with ambulatory
<i>sarvatōbhadra</i>	four-faced; with four openings
<i>śatadala</i>	a type of multi-petalled <i>padma</i> -ceiling
<i>siddha</i>	saint, seer
<i>śikhara</i>	crowning cupola
<i>siṃha</i>	lion
<i>stūpi</i>	jar-finial
<i>śukanāsa</i>	antefix at the front of the super structure
<i>tala</i>	floor, storey
<i>tōraṇa</i>	gateway; arch-form gateway pattern
<i>trikuṭāchala</i>	triple shrine; three-shrined temple
<i>upāna</i>	sub-plinth moulding
<i>upapīṭha</i>	platform, socle
<i>vēdī</i>	altar; group of wall mouldings
<i>vimāna</i>	shrine, temple
<i>vitāna</i>	ceiling
<i>vṛitta</i>	circular
<i>yakṣa</i>	nature-spirit
<i>yakṣiṇī</i>	female nature-spirit

Fig.: 1

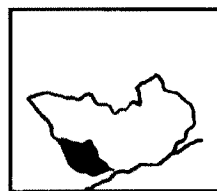
# KHANAPUR TALUKA IN KARNATAKA STATE



SCALE : 1CM = 63 kms.



Belgaum District  
in Karnataka



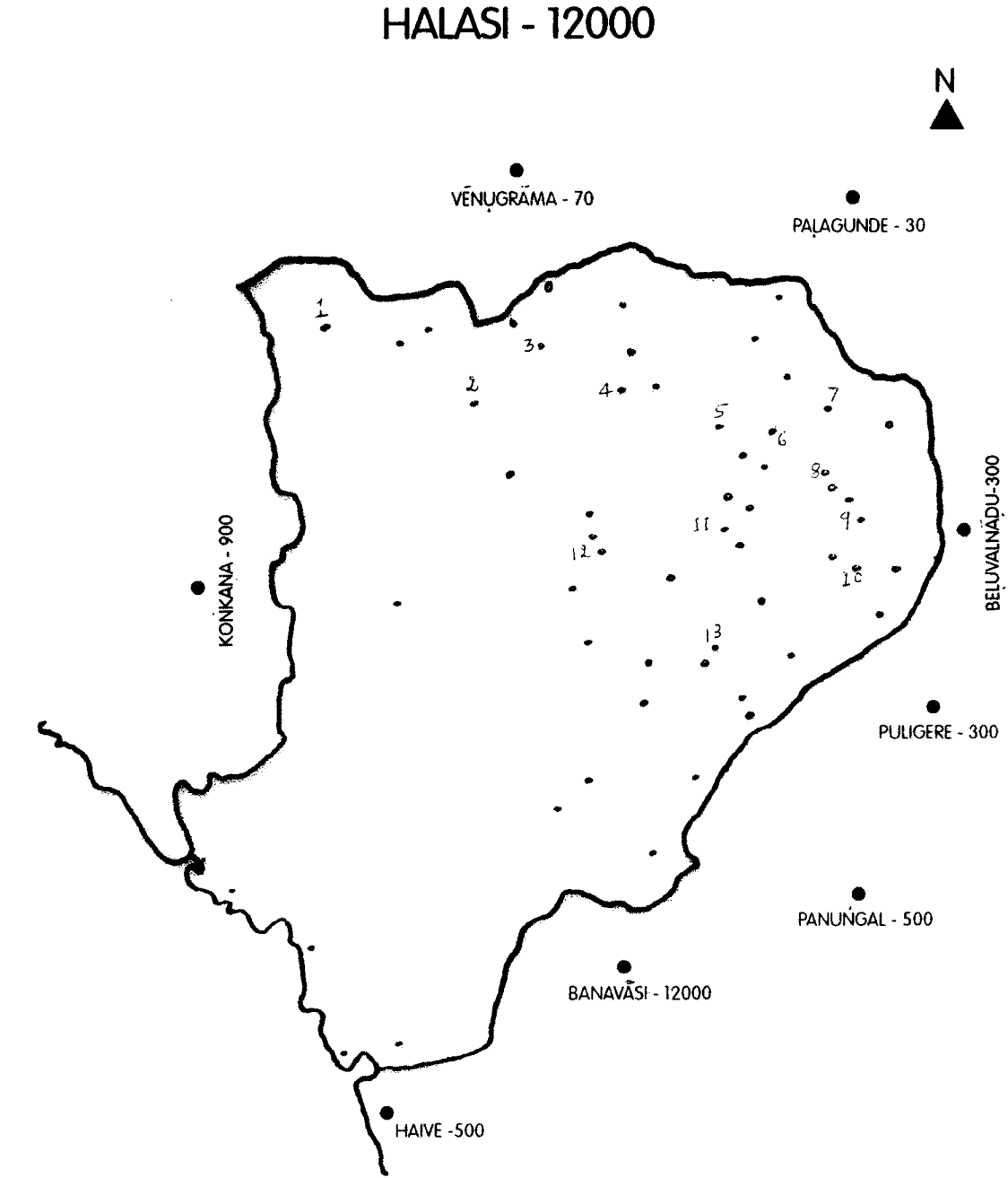
Khanapur taluk  
in Belgaum District.



SCALE : 1CM = 5 kms.

Fig.: 2

Fig.: 3



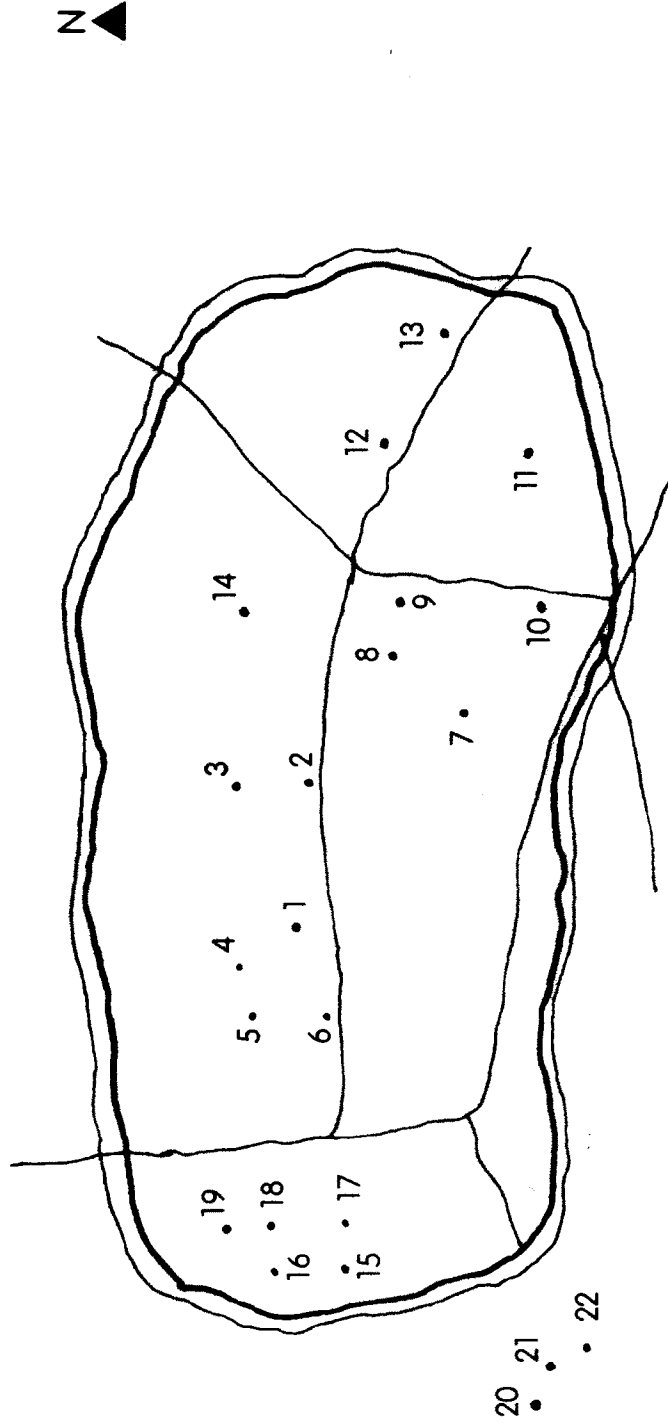
1. Kalegiri Kampana.
2. Halasige.
3. Sampagādi.
4. Dégāve.
5. Kundūr.
6. Dhārwaḍ.

7. Amminabhāvi.
8. Rāyāpūr.
9. Uṇakal.
10. Hubli.
11. Hullāmbi.
12. Halīyāl.

13. Nāvaḷi.

SCALE : 1CM = 10.5 kms.

# MAP OF HALASI TOWN

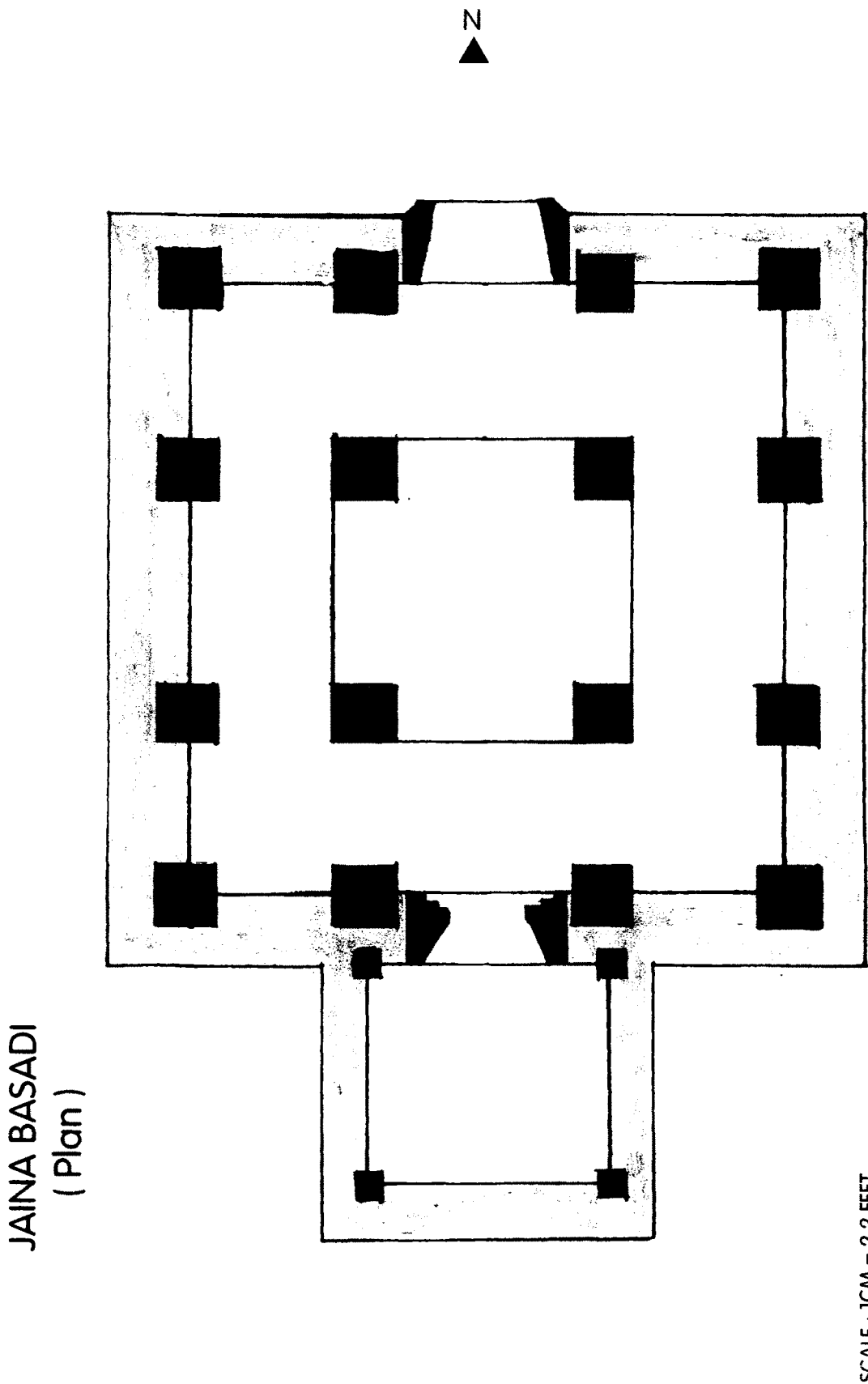


- |                            |                          |                           |                   |
|----------------------------|--------------------------|---------------------------|-------------------|
| 1. Bhūvarāṭ temple         | 8. Jaina basadi          | 15. Kapileśvara temple.   | 22. Śīvara temple |
| 2. Lakṣminārāyaṇa temple.  | 9. Jaina basadi.         | 16. Jambhakeśvara temple. |                   |
| 3. Śvara temple.           | 10. Hatakeśvara temple.  | 17. Kapilīrtha.           |                   |
| 4. Viṭhala Rukmiṇi temple. | 11. Suverṇeśvara temple. | 18. Chakraīrtha.          |                   |
| 5. Lakṣminārāyaṇa shrine.. | 12. Jaina basadi.        | 19. Varāhaīrtha.          |                   |
| 6. Bhairava shrine.        | 13. Bayalu Basanna.      | 20. Rāmlingēśvara temple. |                   |
| 7. Gōkarnēśvara temple.    | 14. Kalmēśvara temple.   | 21. Sūrya temple.         |                   |

SCALE : 1CM = 40 METRES.

Fig.: 4

Fig.: 5



KALMĒSVARA TEMPLE  
( Plan )

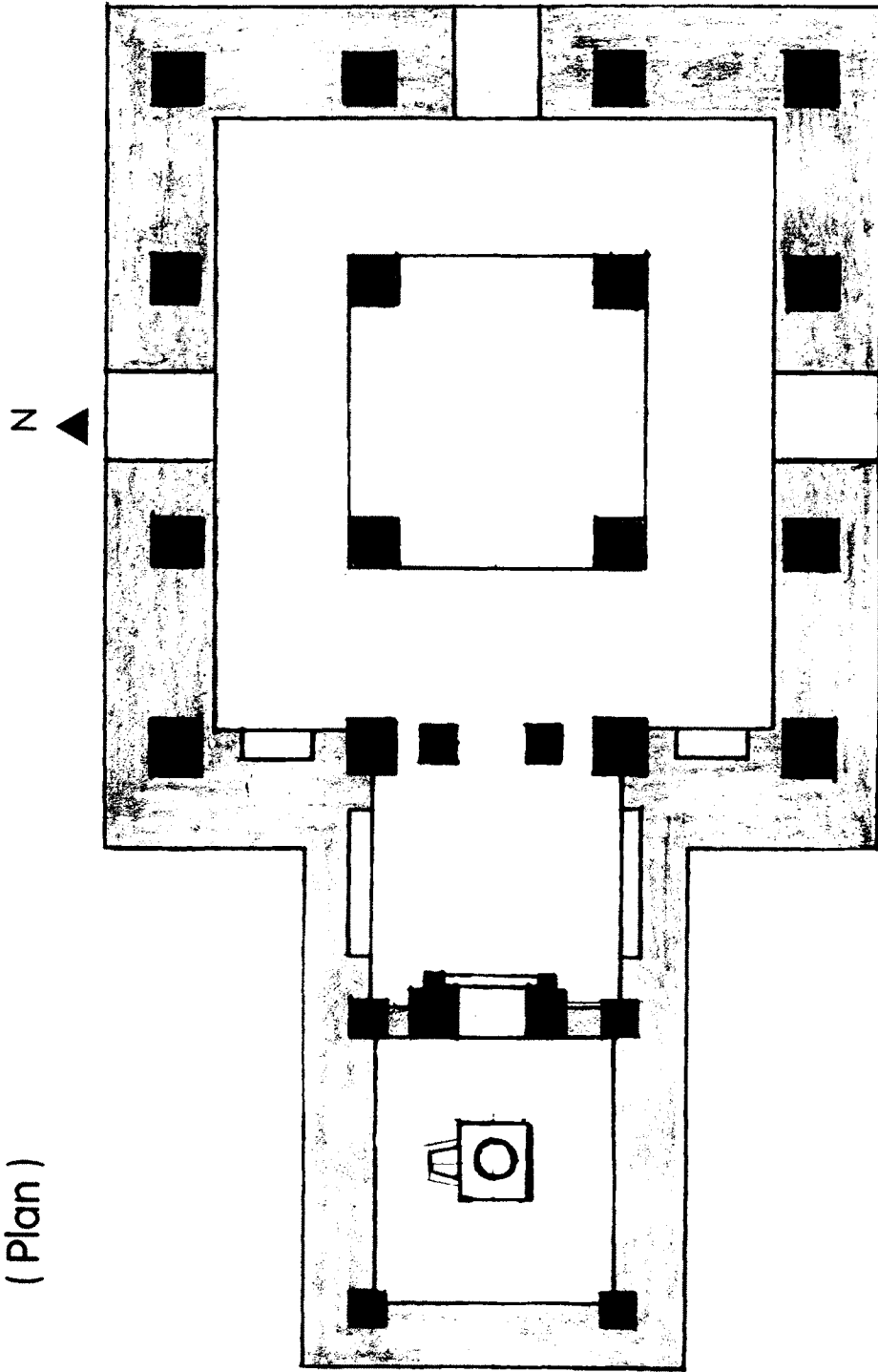
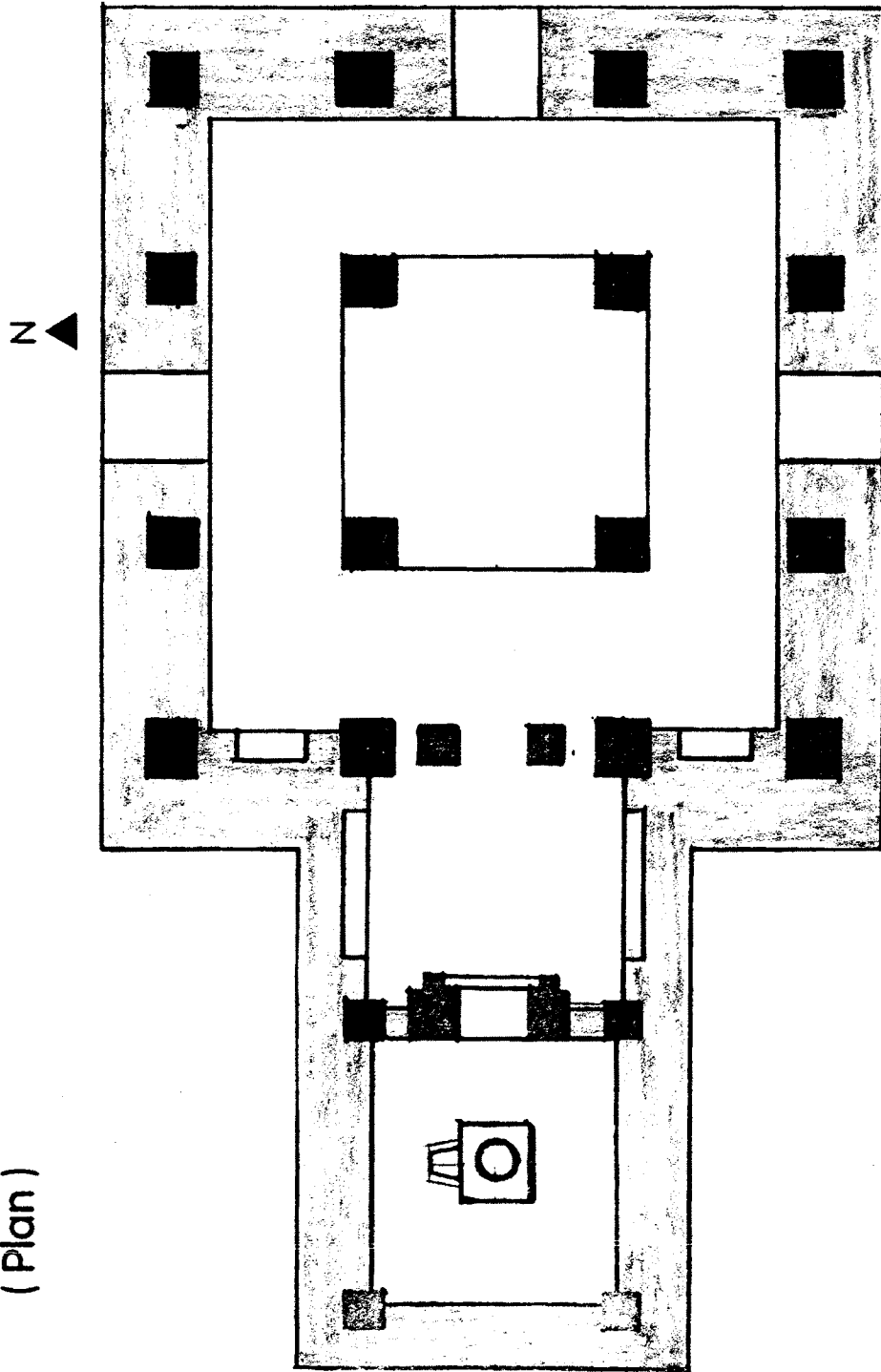


Fig.: 6

SCALE : 1CM = 3 FEET



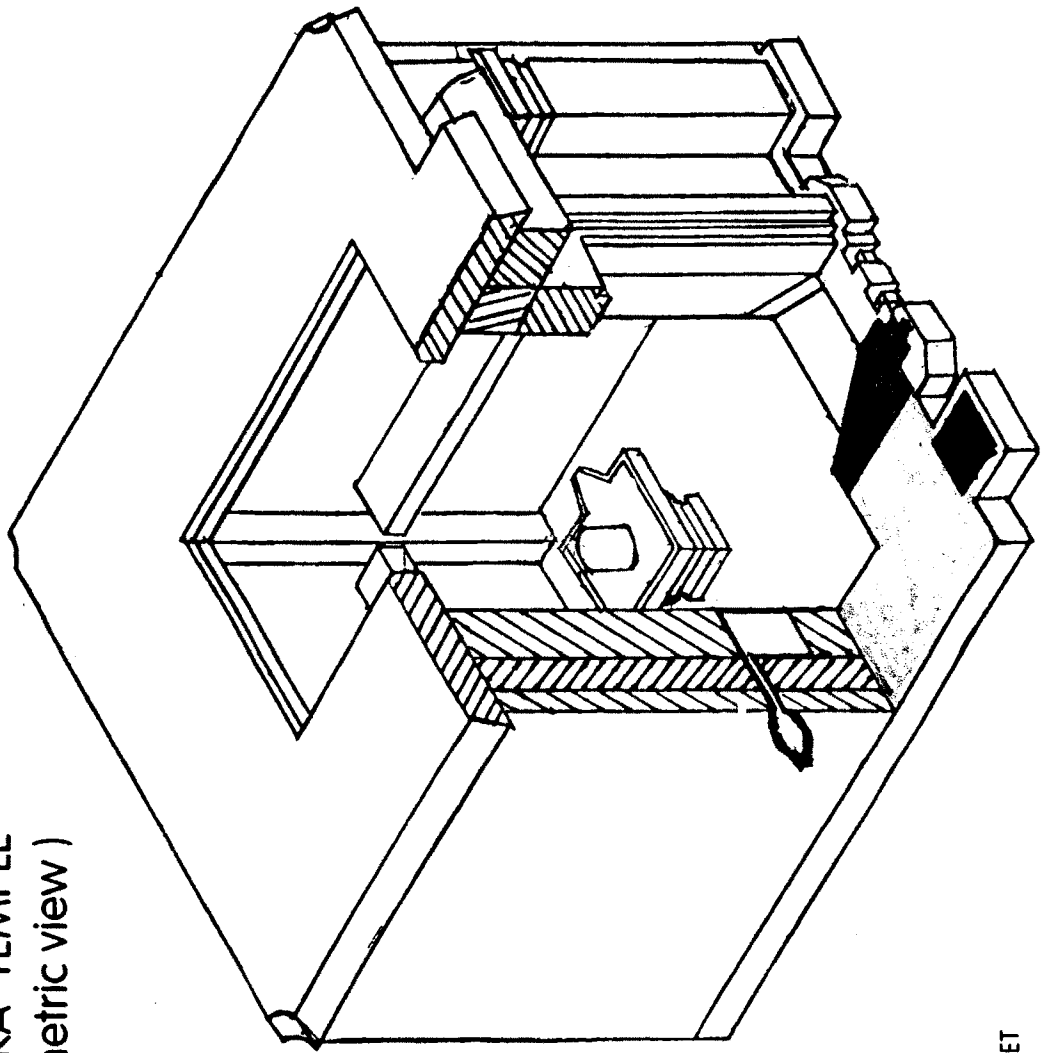
SUARNĒŠVARA TEMPLE  
( Plan )



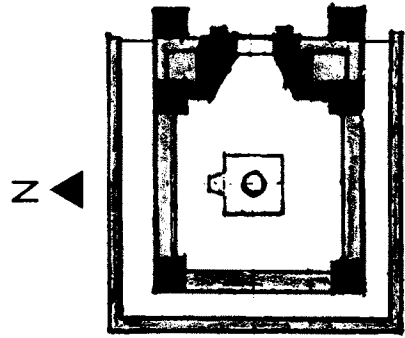
SCALE : 1CM = 3.5 FEET

Fig.: 7

KAPILÉSVARA TEMPLE  
( Isometric view )



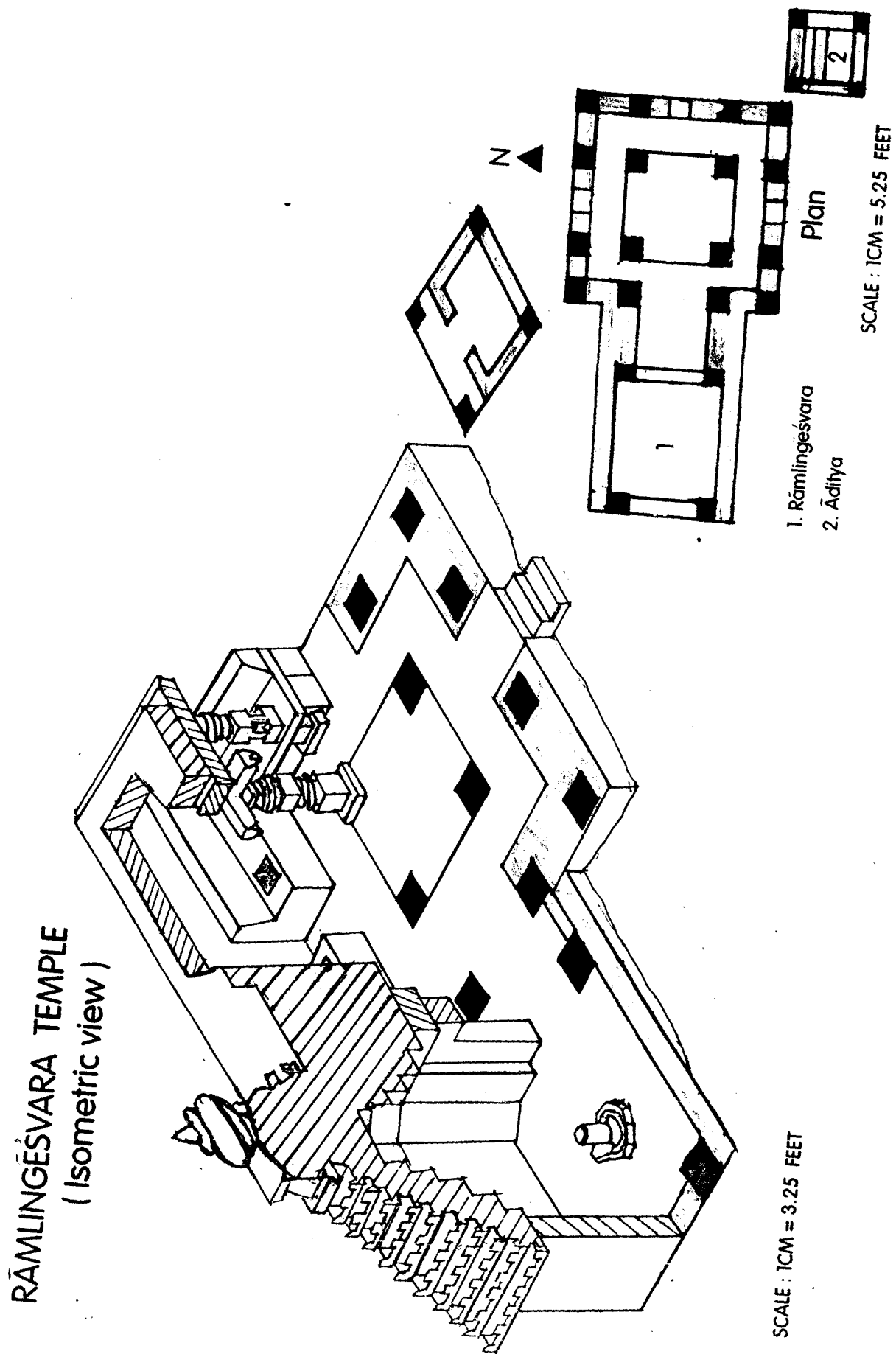
SCALE : 1CM = 3.7 FEET



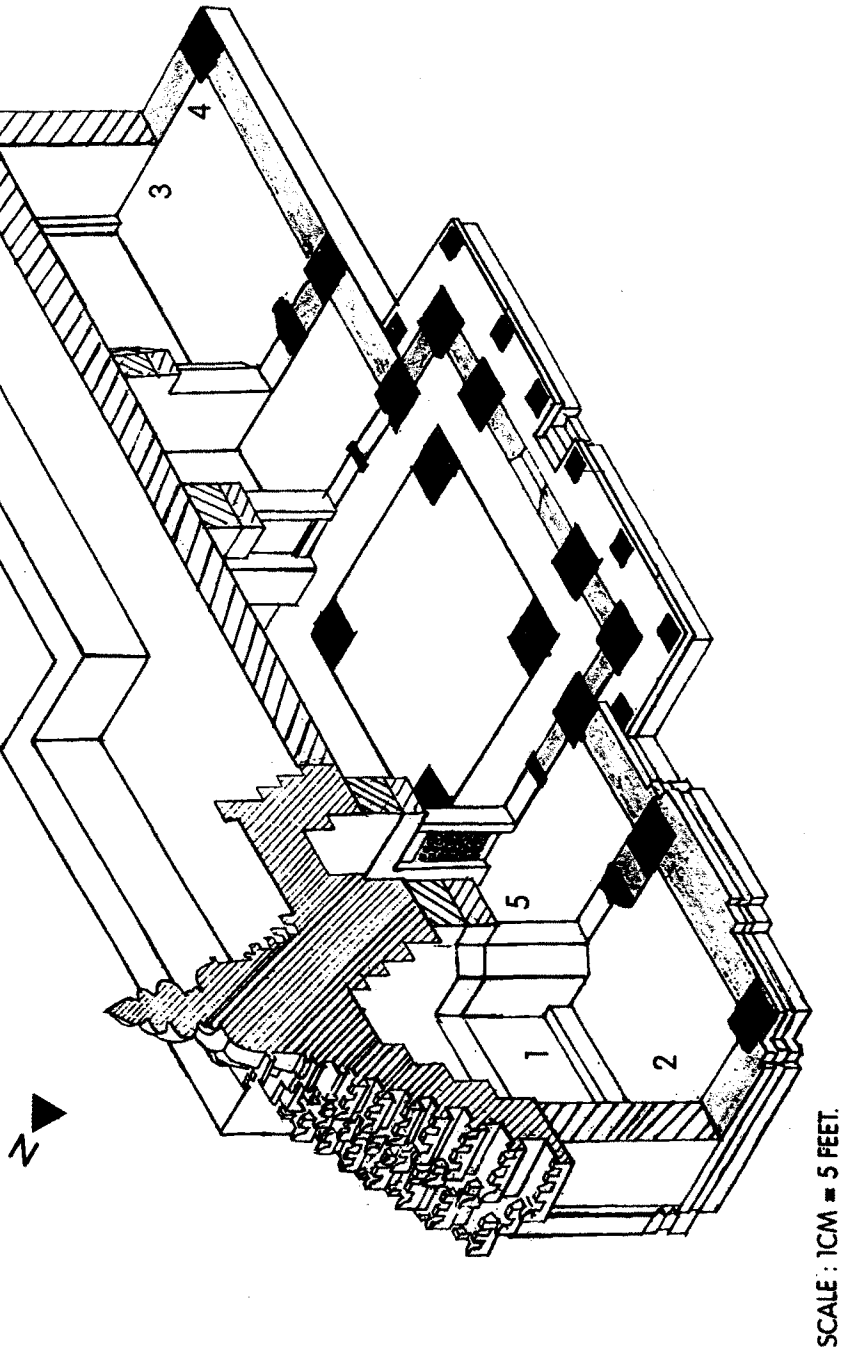
SCALE : 1CM = 7 FEET

Fig.: 8

Fig.: 9



# BHŪVARĀHA - NARASIMHA TEMPLE ( Isometric view )



1. Dvibhuja Narasimha.
2. Yōga - Nārayaṇa.
3. Bhūvarāha.
4. Āditya.
5. Kēśava

Fig.: 10

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47. *Lakṣmīnārāyaṇa*

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70. Hero stone – Kalmēśvara Temple  
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**Plate XXX**

74. Wooden Chariot of Bhūvarāha Temple  
75. Lion Sculptures – Wooden Chariot



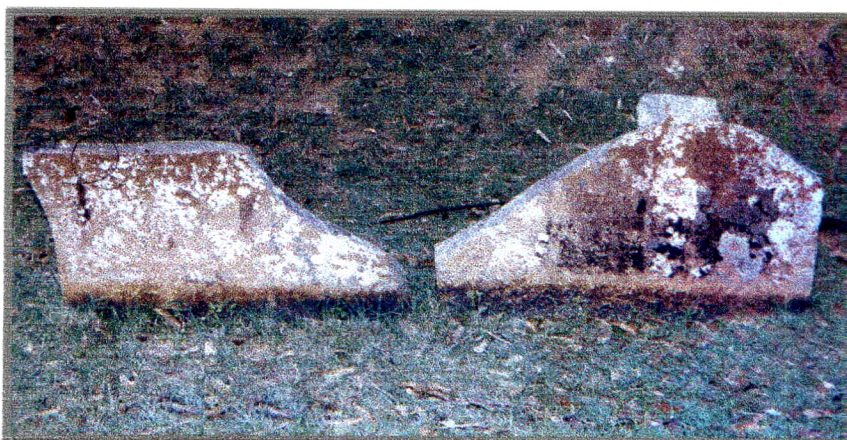
## MEGALITHIC SITE



1. General view of Megalithic Site.



2. Slab with a Port hole

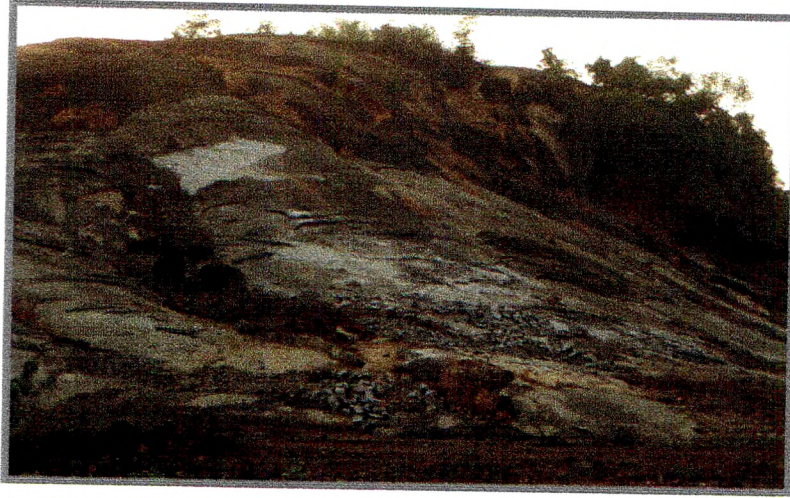


3. Slab with a Knob.



## BÖĐKE TEMBE SITE

II



4. General view.



5. Circular well.



6. Evergreen forests, view from Bōdke Tembe.



## JAINA BASADI

III



7. General view.



8. Pillar in sabhāmaṇḍapa.



9. Garbhagriha door with Jainabimbha .

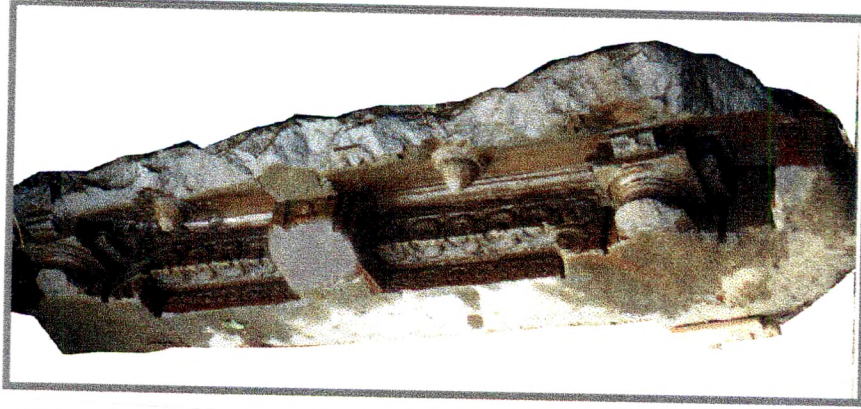


10. Sabhāmaṇḍapa.



## JAINA BASADI

IV



11. Lintel with Jina lalatabimba.



12. Jainapīṭha - prabhāvali



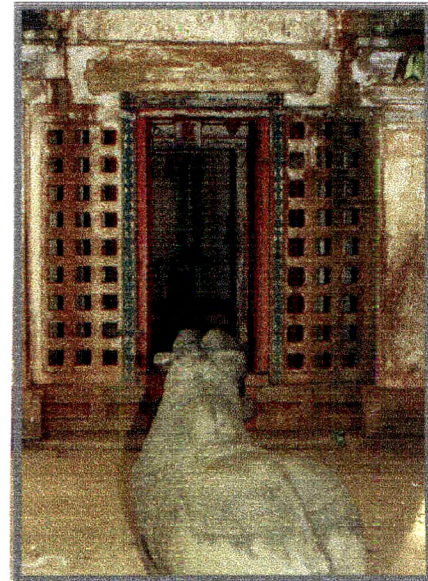
13. Simhapīṭha.

# HATAKĒSVARA TEMPLE

v



14. Back view.



14(a). Front View with nandi.



15. Latticed stone screen.

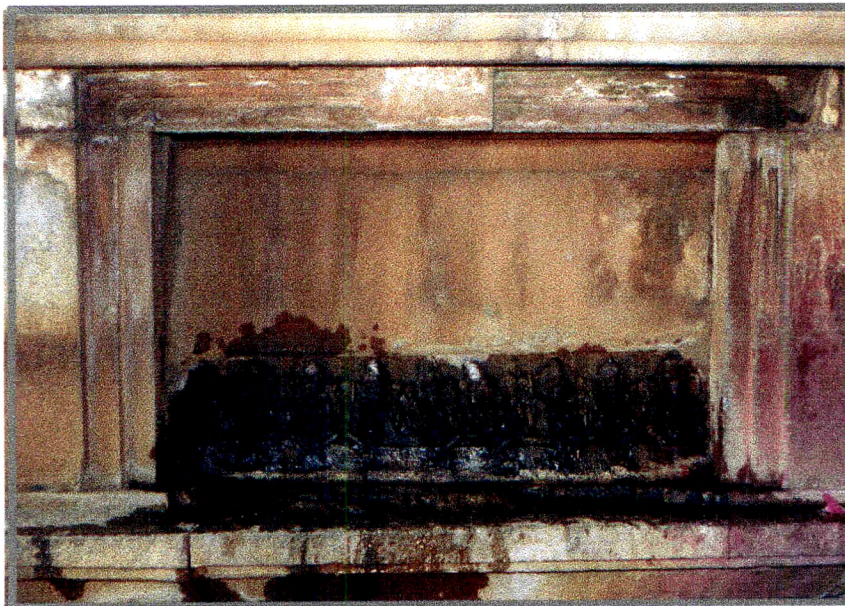


## KALMĒSVARA TEMPLE

VI

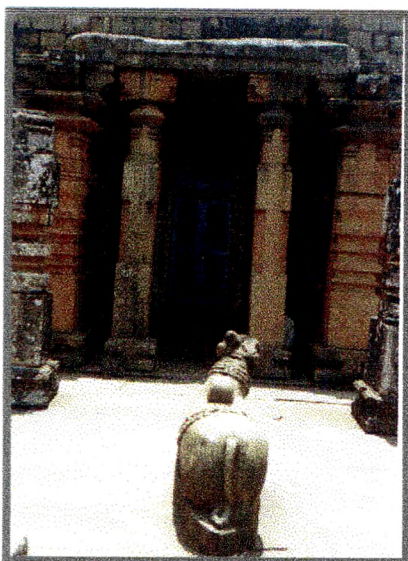


16. Pillared mahāmaṇḍapa.



17. Saptamātrika panel in the niche.

# KALMĒŠVARA TEMPLE



18. Antarāḷa.



19. Ceiling of Antarāḷa.



20. Śākas of doorjamb.



# SUVARṆĒŚWARA TEMPLE

VIII



21. Suvarṇēśvara general view



22.. Ceiling of Antarāḷa.



23. Pillars in sabhā maṇḍapa.



## KAPILEŚVARA TEMPLE

IX



24. Front view.



25. Side view



26. RĀMALINGEŚVARA TEMPLE

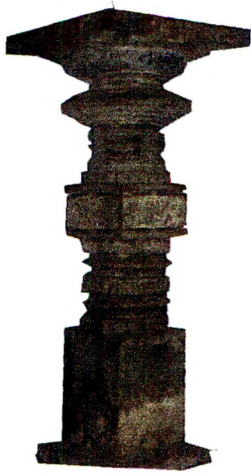




# RĀMALINGĒŚVARA TEMPLE



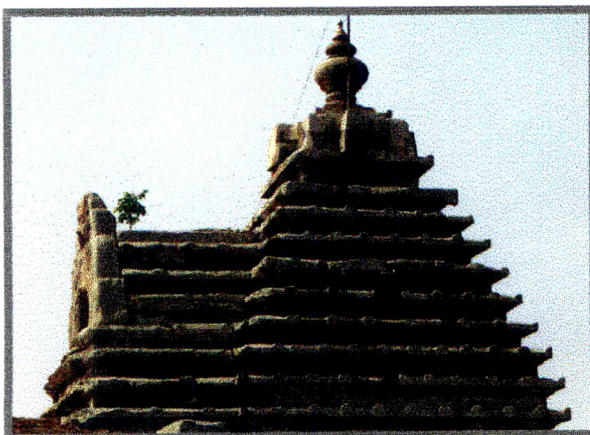
27. Sabhāmaṇḍapa.



27a. Pillar details.

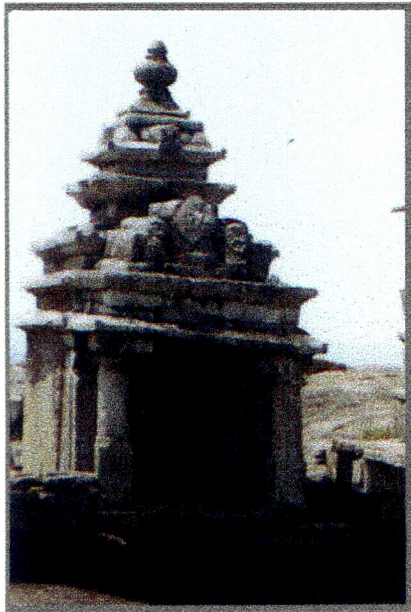


28. Lotus ceiling.



29. Śikhara with sukanāsa projection.

## RĀMATĪRTHA



30. Āditya shrine.



31. Kīrtimukha - Suknāsa.



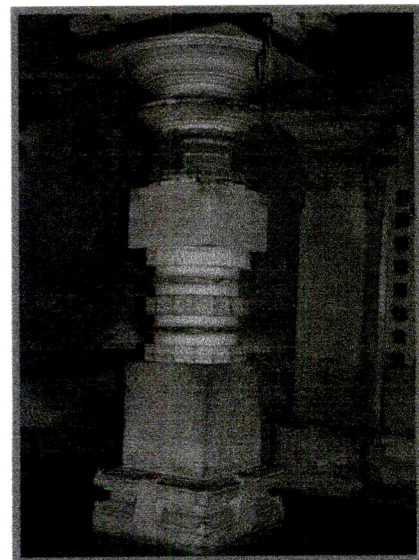
32. General view.



# BHŪVARĀHA - NARASIṂHA TEMPLE



33. General view .



34. Pillar in Sabhāmaṇḍapa.



35. Phāmsana śikhara.

# BHŪVARĀHA - NARASIMHA TEMPLE



36. Back view .



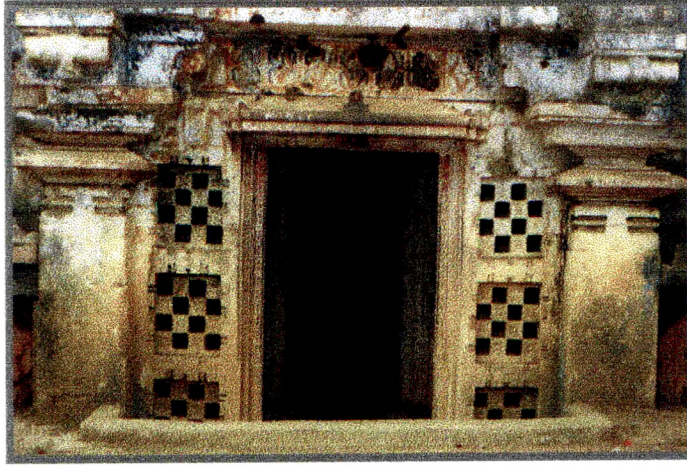
37. Stone Inscription.



38. Bhadra -karna offset.



# ŚANKARANĀRĀYAṆA TEMPLE- LAKṢMINĀRĀYAṆA TEMPLE



39. Perforated screen -Śankarnārāyaṇa temple



40. Ghaṭa-pallava motif.



41. Garbhagṛha entrance - Lakṣminārāyaṇa temple.

# SCULPTURES

## VAIṢNAVA SCULPTURES



42. Dvibhuja Narasimha.



43. Bhūvarāha



## VAIṢṆAVA SCULPTURES

XVII



44. Yōgi-Nārāyaṇa.



45. Kēśava.

## VAIṢṆAVA SCULPTURES



46. Lakṣmi Nārāyaṇa.



47. Lakṣmi Nārāyaṇa.





48. Garuḍa.

## SAIVA SCULPTURES

XX



49. Bhairava - Prākāra,  
Bhūvarāha temple.

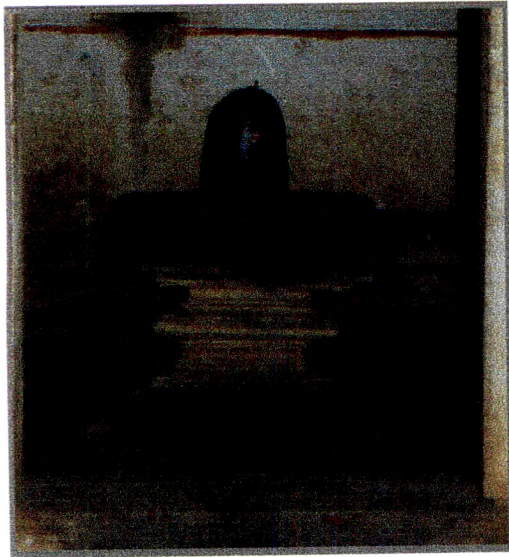


50. Bhairava - Rāmatīrtha.



## ŚIVALINGA

XXI



51. Śankaranārāyaṇa.



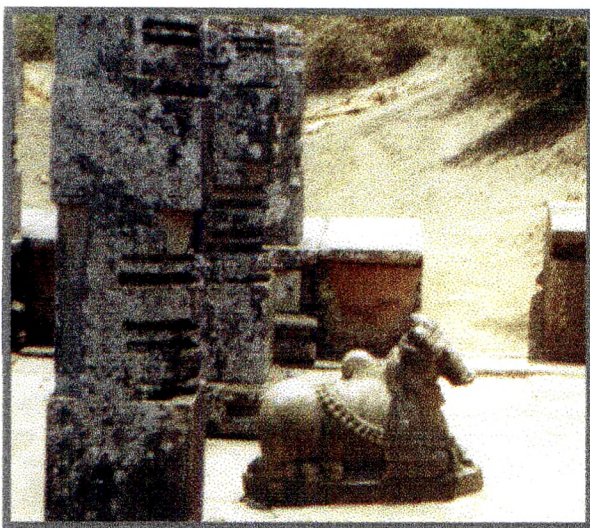
52. Suvarṇeśvara.



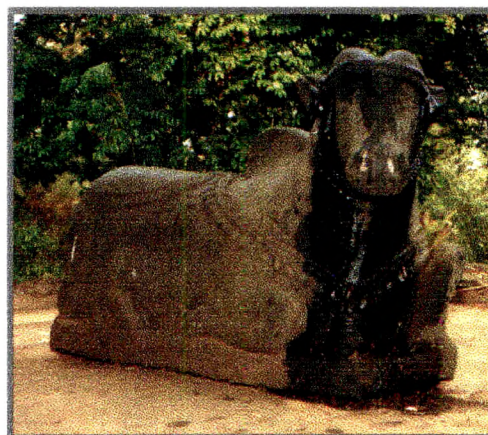
53. Rāmlingēśvara.

## NANDI

XXIII



57. Nandi - Kalmēšvara temple.



58. Nandi - Haṭakēšvara temple.



59. Nandi - Suvarṇēšvara temple.





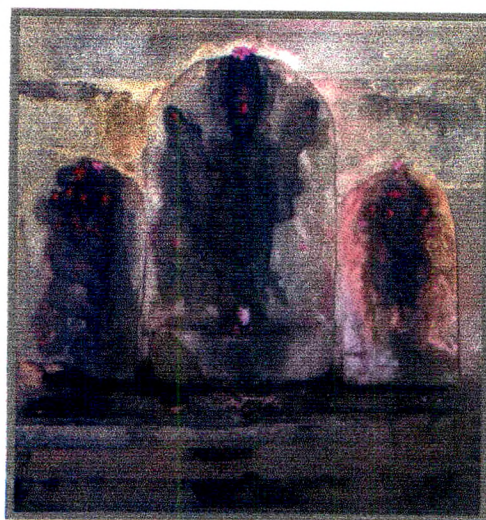
60. Āditya - Bhūvarāha temple.

## SAURA SCULPTURES

XXV



61. Āditya - Rāmatīrtha



62. Āditya - Mukhapattī, Sun shrine.  
Rāmatīrtha.



## ŚĀKTA SCULPTURES



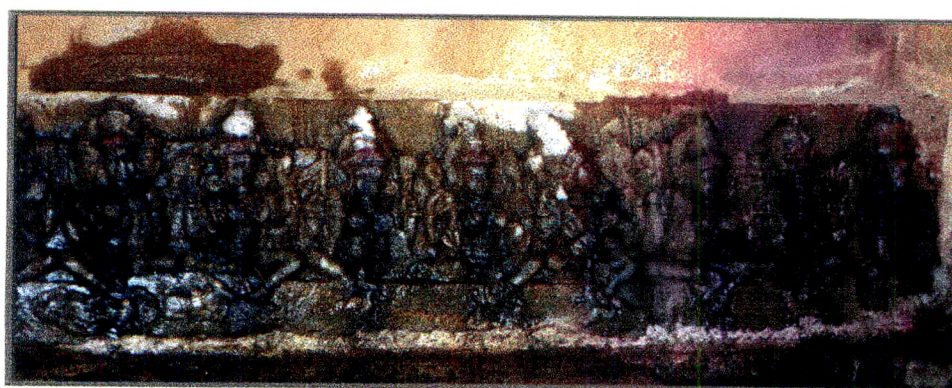
63. Chāmuṇḍēśvari  
Prākāra , Bhūvarāha temple.



64. Śākta Deity - Brick temple



65. Mahālakṣmi  
Bhūvarāha temple.



66. Saptamātrika - Niche, Kalmēśvara temple.

## NĀGA

XXVII



67. Nāgadēvata - Bhūvarāha temple



68. Nāga - Rāmatīrtha temple.

## JAINA SCULPTURE



69. Tīrthankara  
Fragment of Prabhāvali.



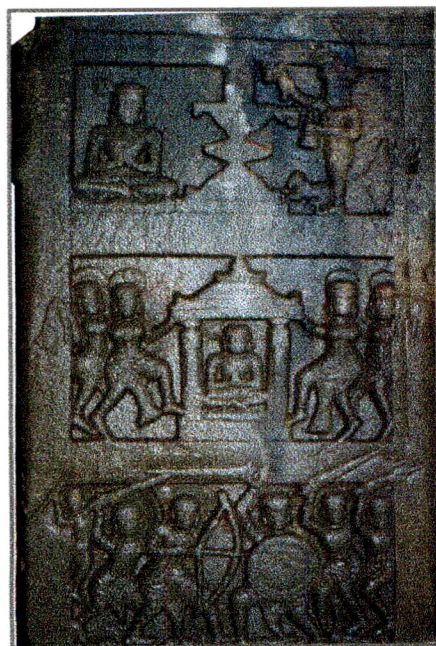
# MEMORIAL STONES



70. Hero Stone - Kalmēšvara temple.



71. Sati stone



72. Hero Stone - Kalmēšvara temple.

## BRONZES

XXIX

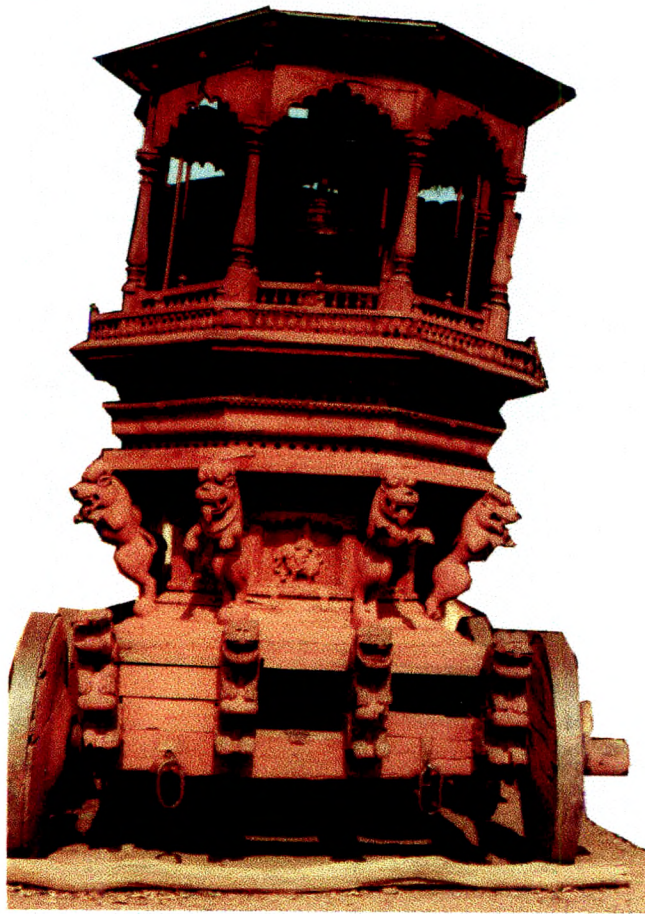


73. Prahlada - Bhuvараहा temple.



## WOODEN SCULPTURES

XXX



74. Wooden Chariot - Bhūvarāha temple.



75. Lion sculptures - Wooden Chariot.